

# Rays from the Rose Cross



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*“A Sane Mind, A Soft Heart, A Sound Body”*

*March /April 2001—\$5.00*

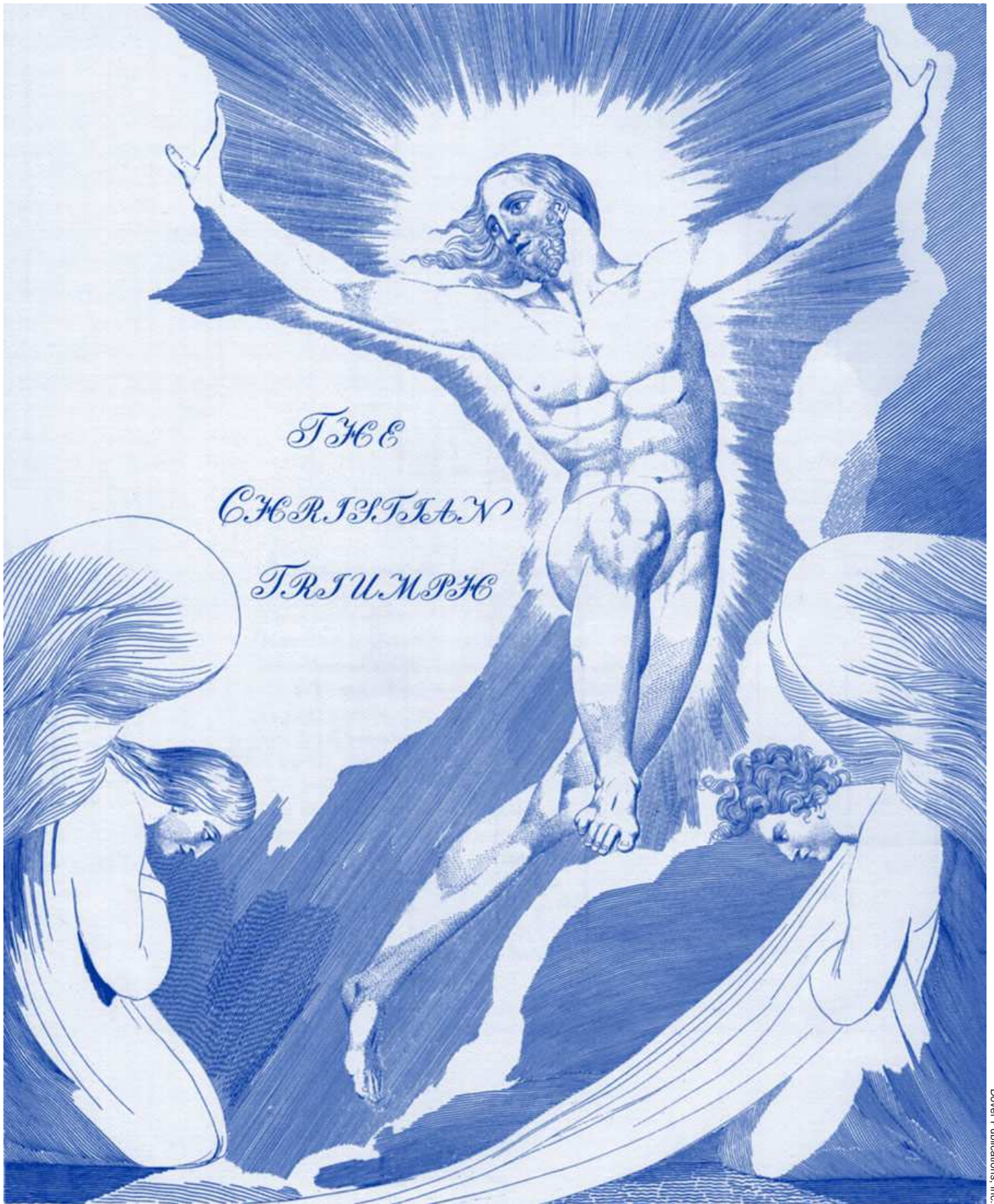
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MEDITATION: LOVE ON THE CROSS AND IN HELL  
THE MYSTIC AND THE OCCULT IN MAX HEINDEL'S WRITINGS  
THE NATURAL LAWS OF THE UNIVERSE  
BIBLE CORRESPONDENCES WITH THE ROSICRUCIAN TEACHINGS

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A CHRISTIAN ESOTERIC MAGAZINE





THE  
CHRISTIAN  
TRIUMPH

Engraving, from illustrations for Edward Young's *Night Thoughts*, William Blake (1757-1827)

*I ASCEND UNTO MY FATHER, AND YOUR FATHER  
AND TO MY GOD, AND YOUR GOD*

# Rays from the Rose Cross

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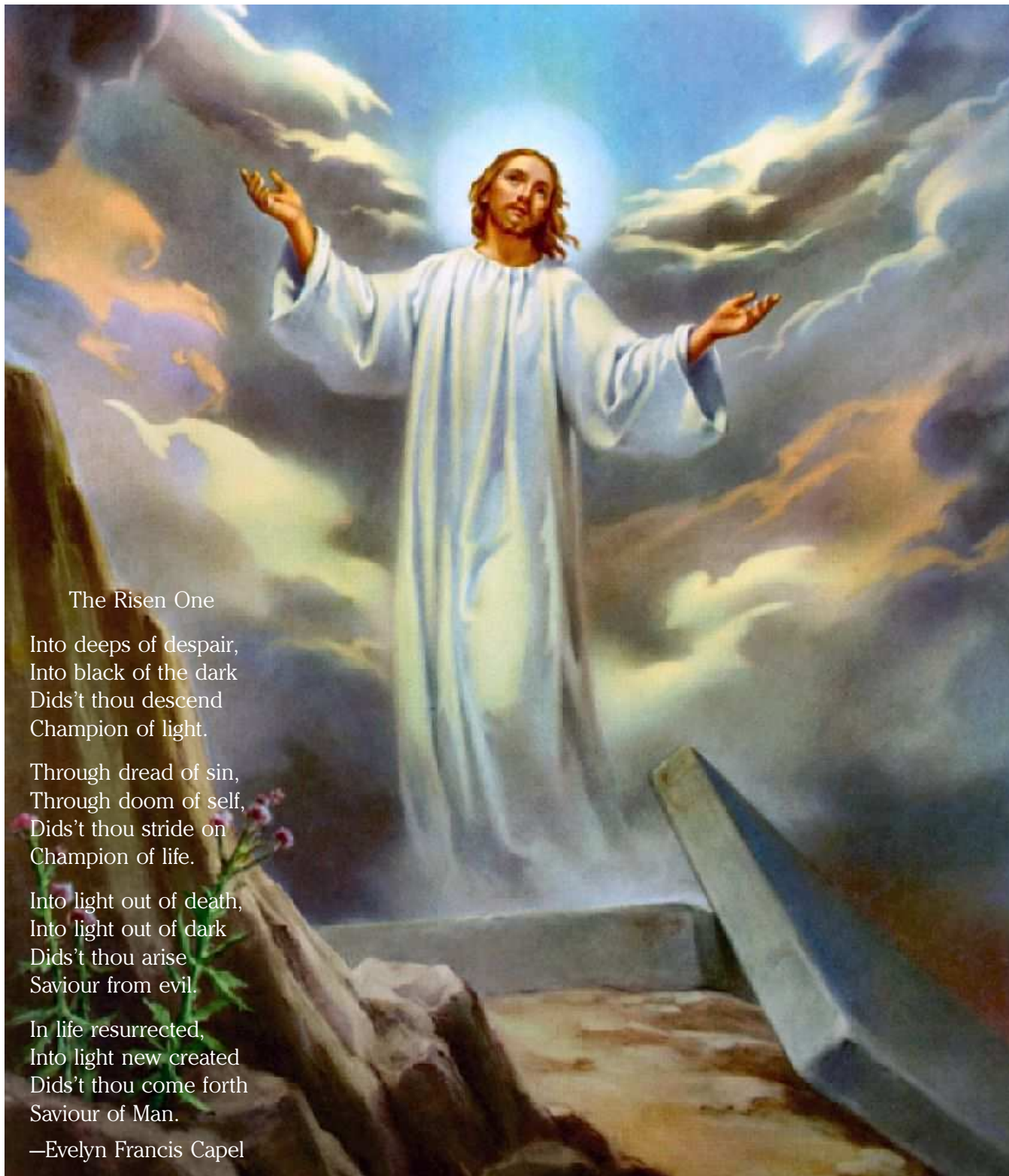
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*“A Sane Mind,  
A Soft Heart,  
A Sound Body”*

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## FEATURE



### The Risen One

Into deeps of despair,  
Into black of the dark  
Dids't thou descend  
Champion of light.

Through dread of sin,  
Through doom of self,  
Dids't thou stride on  
Champion of life.

Into light out of death,  
Into light out of dark  
Dids't thou arise  
Saviour from evil.

In life resurrected,  
Into light new created  
Dids't thou come forth  
Saviour of Man.

—Evelyn Francis Capel

Capel's poem is from *Pictures from the Apocalypse*, Temple Lodge Publishing, London. Above picture © Fratelli Bonella

### *Earthy and Heavenly Priorities*

**A** PERSISTING BELIEF of many people is that analyzing an intimate feeling or dream will somehow destroy its value, as given by the phrase “to talk a thing to death.” While there is something to be said for this intuition, the pursuit of truth survives the most rigorous inquiry, indeed, encourages and rewards it—as in “the unexamined life is not worth living.” What is at issue here is not rational investigation itself but the motives for it and the manner in which it is conducted. If life is from God, which it is, then it is holy. The injunction, “Be ye holy [whole], for I am holy,” implies that life is not known by breaking its manifestations into fragments, for its essence is not knowable at the level of its manifestation.

The last century has been witness to a particularly aggressive intrusion into the apparent heart of matter, when, in fact, dense physical substance has no heart, no pulse or originating vitality. But scientists schooled in abstract materialism presume that life’s secrets may be found in infinitesimal bits of matter. The secrets are invisible not because they are microscopic but because life forces and the spirit that directs them require another kind of seeing.

In an effort to find the key to life, investigators are violating it. The etheric waters of life, sustaining the tree of life, cannot be physically analyzed. The word *atom* means cannot be cut, but the atom is divisible. So, divide and conquer—break it down to see how it is built up. Animals are dissected and vivisected to teach physiology in vivo and explore the feasibility of interchanging human body parts—hands, hearts, embryos. Lethal amounts of chemicals are given to sentient creatures to determine the

toxicity of face-saving cosmetics.

Immense amounts of human energy, thought, and capital are spent so that humans can enjoy more physical comfort, sensory stimulation, and distracting abundance. Life flies from these bald and brazen trespasses because it is a vital and spiritual, not a dense physical, process. Trying to preserve life, we lose it. We split atoms and genes to feed our curiosity and gratify our worldly whims.

While modern inventions and medical practices confer obvious benefits, their ultimate value is out of proportion to claims for their usefulness and promise. Salvation is not of the flesh. But modern culture seems bent on making it so, with the result that the material temple, the human physical body, displaces the Spirit as the object of our desire and focus. Ingenious technologies, enlisted to realize our dreams, are beginning to mechanize consciousness itself: Machines are regulating their makers.

The single-minded pursuit of physical perfection and longevity is finally a siren call to sell the soul for a mess of pottage. It is Spirit that gives life, the flesh profiteth nothing; that is, flesh is nothing bereft of informing etheric life and Spirit. Christ is Spirit and Christ is life. The mind of Christ (Phil 2:5) is the antidote to the hyper mechanization and abstractions of modern life that desensitize the soul and dull the promptings of Spirit.

It is eminently wise and in the best sense healthy for us daily to renew and reaffirm our God-willed priorities, to orient our actions toward the sun of the Spirit, to simplify and purify our motives in the Person of Christ, Who is made broken bread for us and poured out blood for the Earth, that both we and it might be made one and whole in Him. □

### *Meditation: Love on the Cross and in Hell*

**L**ET US NOW LOOK AT MAN. He is built up in the form of a cross. Naturally this bodily form originated outwardly and historically, because man began to work about him with his hands and therefore had only his feet with which to stand upon the earth. The law of the material form was in him, but already directed upward. And so we look with reverence at the upright posture of man. In it is announced beforehand, as in a prophecy, that man is destined to raise the earthly sense-existence upward again into the spirit. The power of erection, which has brought man from the horizontal into the perpendicular, is the same divine power, which in the fullness of time, has reared up the Cross to lead upward again.

Here also we must press forward from pale thought to full-blooded experience in life. If we again go through our fundamental meditation: I am Love! deriving it from Christ as strongly as we are able, and then look back again at our own body, and especially at its skeleton, we gradually acquire a really concrete idea from it of the way in which Christ is fastened to the Cross within us also. The German word *Kreuz* (Cross) for our backbone acquires new meaning. In us Christ is crucified—this is a feeling which actually expresses a very deep reality. The higher ego, in which Christ lives, bears the Cross in us as long as we live upon earth.

Certainly each of us has “his cross to bear” also in the sense that he has a hard fate to undergo. But

*This is the tenth in a series of articles taken from Friedrich Rittelmeyer's Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.*



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

*“Every stronger union with Christ makes one freer in respect of one’s bodily existence, which lives in the Cross. Then Christ in one is less tied to the Cross, but freely bears the Cross.”*

that is not yet the Cross of Christ. Again, every man has to “take up his cross” if he will follow Christ, in the sense that through his standing up for Christ, for the Christ-conscience, for the Christ-ego within him, he brings sorrows upon himself, which he might have been spared. This comes nearer to the Cross of Christ. But we are “Crucified with Christ” in the full sense, when Christ lives so strongly in us that, every morning when we return into our body and into our earthly life, a new resolve is required to take our cross upon us, to let ourselves be fastened with Christ to the Cross. In this capital resolve are included all things that our fate may bring us. It is all-inclusive.

Our personal fate becomes of no importance.

One cannot believe with what vividness the feeling of being crucified with Christ can fill a man. Down to the very details, one will experience the fact that every sacrifice of thoughts and feelings, which are connected with the sense existence, binds one more strongly to the Cross in one's being, makes one live more strongly in one's cross-form; yes, binds Christ in one ever and again to the Cross. But one will also experience that every stronger union with Christ makes one freer in respect of one's bodily existence, which lives in the Cross. Then Christ in one is less tied to the Cross, but freely bears the Cross. In such experiences one really becomes one with Christ and bears the Cross after Him. "If any man will come after me, let him deny himself, and take up his cross daily and follow me." (Luke 9:3)

Yes, the Cross will then become a living sign for us in all our daily experiences. In earlier times men made the sign of the Cross over that which they would dedicate to Christ. That has its own deep meaning and must be raised from being childish to being spiritual. We once discussed how every right practice of a profession, every true conversation, every earnest prayer is a passing through death to resurrection. But one can also experience how one's dying into one's profession can be a real stretching oneself out upon it, a permitting oneself to be fastened to it, in all its breadth and length, and therefore really being crucified. One's conduct of one's business becomes the better, the more one lays the Cross of Christ upon it, and gives oneself to the Cross.

This resolve to allow ourselves to be fastened to the Cross must continually be taken in small things and in great. Thus life begins to take on the imprint of Christ. We may be able to do this only feebly as a beginner. But we learn also that a higher world has patience with us and helps us forward. What is necessary is to be ever saying "yes" to Christ's royal sign upon earth—the Cross. This will to allow oneself to be stretched out and fastened to it must be ever renewed. *That is love.* The Father of the Worlds Himself is the Cross. One sees Him sometimes upon old crucifixes behind Christ. Out of the most high will of the Father of the Worlds

this fact can reach into our daily lives. The more we live in this way, the better we understand Christianity. All that preceded this is but preparation. One can well understand that in this thought a greater Christianity is announced. In two directions Christianity becomes greater. The Cross of Christ is seen on the one hand in all its depths, and on the other it is carried into every single action. In this lies the germ of a new dogmatic as well as of a new ethic.

Buddha wished to overcome in his disciples the clinging to the earthly; in Christ there follows the free fastening of oneself to the Cross of the world. We beg the reader not only to read these thoughts through once, but to let them come slowly to life within him. Ought one to leave them unspoken because they are still strange to many people today? The deepest wisdom speaks from the Cross. Therefore it is the most powerful force in everyday life. It is a miracle which has given us the Cross. Christ has made the divine sign of the material world the symbol of love. Everywhere and always it is our duty to raise the Cross so that it points upward, to bring the earthly things of sense into the upward direction towards the heavenly. The Cross has magical power, as was dimly felt in ancient times. In it lives the will to the redemption of the world. "In this sign thou shalt conquer!"

A man will also learn to treat his body quite differently when he carries it as a cross. He may then feel like a crusader on whose back is the sign of the Cross. The medieval crusaders were like the pictorial representation of a dim idea of what Christian men are. And so we may carry out the meditation upon the Cross in the following way. We place before ourselves Christ on the Cross, in entire historical accuracy as far as we can bear it. Then we let this picture grow spiritually greater, until it becomes the picture of the ultimate secret of the world, until we recognize that it is the revelation of the Father of the Worlds Himself, upon Whom our whole being depends. Then we let this picture impress itself upon us until we become it ourselves. We say "yes" to the fate which crucifies us with Christ, and make it our own will, our own act. We feel that this is the spirit of Christ's own love, which we must now carry into everything. Had we

only the one direction, the direction outward into the breadths of the world, we should lose ourselves through the world, as the *West* so often does.

Had we only the other direction, the direction upwards to the heights, we should lose the world itself, as the *East* has so often done. It is just in the two directions of the Cross that we acknowledge the *ego in love*, that pours itself forth as widely as it raises itself, and raises itself as much as it pours itself forth. With all our strength we must spread out the ego in these two directions, and at the same time fill it with love. These two directions live also in the saying in which Christ sums up the Law and the Prophets: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and thy neighbor as thyself.” The ego feels itself to be a radiant cross, that from its safe center strives away in two directions. Into that has matter changed itself. Many, to whom at first not all those cosmic thoughts mentioned above are certain truths, can carry out such meditations. If, at the close of such a meditation, we cross ourselves outwardly also, we shall see that this action can bring us into full living fellowship with Christ.

Again the meditation upon the Cross is essentially strengthened, if we resolve to add to it the meditations which were known in the Middle Ages by the names “Mystic Death” and “Descent into Hell.” Concerning these, Rudolf Steiner says in his Lectures upon St. John’s Gospel: “Through the feelings which the pupil was made to experience at this stage, he experienced something which represented itself to him, as if in one moment a black curtain placed itself before all that was visible physically and as if everything disappeared. This moment is important also for another thing, which one must have experienced if one wishes to press forward really to Christian initiation in the true



Engraving, from *Illustrations for Dante's Inferno*, Gustave Doré (1833-1883)

Dover Publications, Inc.

“Be none of you outrageous”—*Canto XXI, line 70*

*The traditional “descent into hell” correlates with the encounter of the Guardian on the Threshold by the candidate for initiation. When one experiences all the evil which exists in the depths of his soul and resolves to redeem it, “then it is as if the black curtain were rent asunder—and one looks into the spiritual world.”*

sense of the word. One finds then that one can dive to the very bottom of evil, pain, misery and sorrow. And one can taste to the full all the evil which exists in the depths of man’s soul, when one descends into hell. That is the ‘Descent into Hell.’ If a man has experienced that, then it is as if the black curtain were rent asunder—and one looks into the spiritual world.”

Here the medieval experience is historically described. Only a few will be able to have it in this form today. But it is not our task...to lead men into this experience in the way in which they once could enter into it. That which was then reached by the way of the feelings, we must win again for ourselves out of our consciousness. But a “Descent into Hell” belongs to the higher experience of the soul, to the higher training of the human ego for all time. We already find such Descents into Hell in the pre-Christian mysteries. In the tales of Heracles or of Odysseus, which actually represent inward experiences of initiation in a popular form, we find a “descent into the underworld.” It is especially instructive to follow the transformation of



this primal experience of humanity in the new age. When Luther sings:

And were the world all devils o'er  
And watching to devour us,  
a kind of Descent into Hell glimmers out, in the shape of an experience in our consciousness.

Carlyle tells of something similar about himself, under the name of Professor Teufelsdröck: “‘What art thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper and go cowering and trembling? Despicable biped! What is the sum-total of the worst that lies before thee? Death? Well death: and say the pangs of Tophet too, and all that the Devil and Man may, will, or can do against thee! Hast thou not a heart; canst thou not suffer, whatsoever it be and, as a Child of Freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come then; I will meet it and defy it!’ And as I so thought, there rushed like a stream of fire over my whole soul and I shook base Fear away from me for ever. I was strong, of unknown strength, a spirit, almost a god. Ever from that time, the temper of my misery was changed, not Fear or whining sorrow was it, but Indignation and grim, fire-eyed Defiance. Thus had the Everlasting No pealed authoritatively through all the recesses of my being, of my ME, and then it was that my whole ME stood up in native, God-created majesty and with emphasis recorded its Protest. Such a Protest, the most important transaction in Life, may that same Indignation and Defiance in a psychological point of view, be fitly called. The Everlasting No had said ‘Behold, thou art fatherless, outcast, and the Universe is mine!’ (the devil’s); to which my whole ME now made answer: ‘I am not thine, but Free and forever hate thee!’ It is from this hour that I incline to date my Spiritual New-birth or Baphometric Fire-baptism: perhaps I directly thereupon began to be a Man.” (*Sartor Resartus* Bk. II, Ch. VII, end) Such accounts are evidences of how certain inward experiences of the soul return of inner necessity and how they are transformed. Many similar examples could be found.

But is not “Christ’s Descent into Hell” a legendary picture, which has nothing to do with the Gospels? We need not join battle with such repre-

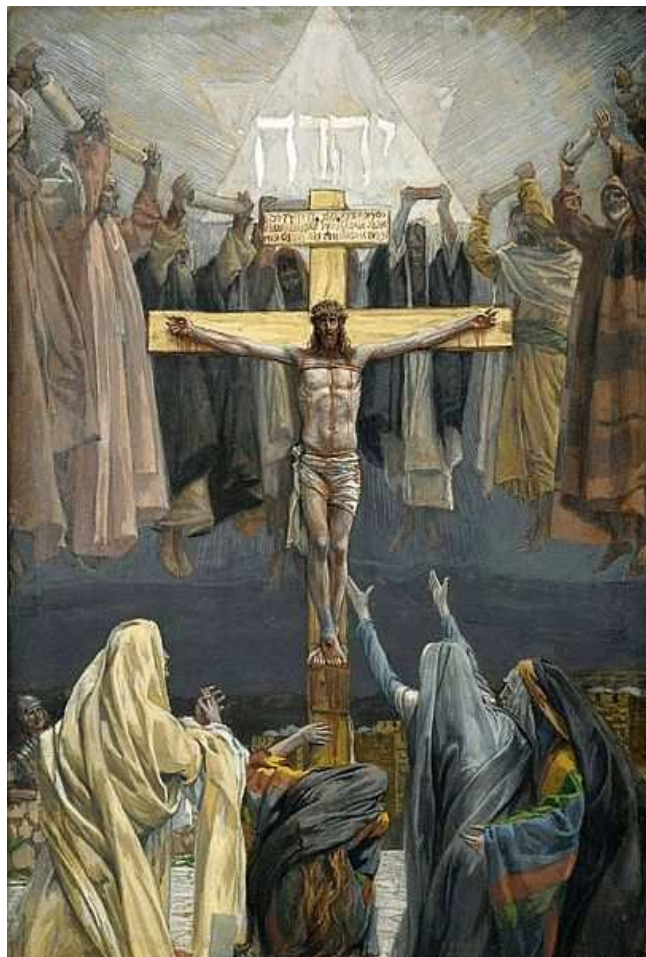
sentations and we bring against them only Christ’s saying: “Hereafter I will not talk much with you; for the Prince of this world cometh, and hath nothing in me.” (John xiv, 30.) Out of such a fundamental frame of mind has Christ on the Cross prayed: “Father, forgive them, for they know not what they do.” Such a frame of mind is sufficient foundation for our meditation. It is of the greatest importance, if we look closely at it, that behind the evil in the world, there are powerful spiritual forces which have taken up arms against the goal of the earth, which is Christ. In our times it is often as if we must come up against this fact violently. Paul also experienced that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph.6:12) Such a point of view makes us lenient towards men. We understand that they are agents in the service of powers whom they themselves do not recognize. We separate them from that which works in them. And we acquire the right will to redeem, the wish to “save,” of which the Bible speaks so often.

And as this consideration gives us the real helper’s frame of mind towards men, it also brings us fully into the seriousness of the world’s situation. There are really, as we see them represented in pictures of the Catalaunian battle, according to old visions, spiritual armies above us, fighting for the earth. Many deviltries which happen would not be understood by us if we did not know that here more than human intelligence, and more than human will is working through men. To win the victory, our own strength could never be enough. But when the victory is won by Christ also, as we can indeed inwardly feel, then we wage the fight with all our strength, “He will keep the field.” To fight with Christ against hell means to stand on the alert in the fight for the world. But then one must see hell. The earth is a stage of a terrible struggle between light and darkness.

Here Durer’s picture can be a help—“The Christian Knight who rides on between Death and the Devil.” A better help is Rudolf Steiner’s statue of Christ, where, under the benignant, upraised left hand of Christ, Lucifer, the self-seeking power,

dashes himself down into the depths, and where, under the spiritually powerful right hand, which is being uplifted, Ahriman, the earthly, sensual power sinks into the abyss. Faust saw Mephistopheles and sought to make him subservient. What we need is something still greater. We redeem the evil powers themselves when we, in the service of the world, prove ourselves unconquerable by them. If we wish to seek for an inner exercise to this end, it may be connected with the Cross upon Golgotha. The sun ceases to shine: it is night. Nothing but night surrounds the Cross; and this night is not only an outward night; supremely powerful forces surround the Cross. But the Cross stands in light, still and strong. As a mighty sign of God it towers into the darkness. The upright Cross points straight up to the heights. Invincibly, there is revealed in it the power which opposes to all the might of the downward-drawing forces the power that draws upwards. He who holds strongly in this world to this direction, overcomes Ahriman. The cross-beam of the Cross points into the widths of space. It stretches itself fearlessly into the darkness. In it is announced the power which opposes to all the forces which strive away from the earth—the power of blessing. He who bears this direction within himself overcomes Lucifer. We see Christ shining upon the Cross. He is the new light of the sun which vanquishes all darkness. If our own spirit cannot penetrate all the darkness around us, yet our ego in Christ is stronger than it. We make the vow—let come what may: let innumerable hosts of the forces of the adversary come against me, and seek to destroy me; I unite my ego to Christ, Who shines upon the Cross. In Him I am conqueror. An unassailable peace from God fills the soul in the face of all that threatens us.

So upon a higher, super-personal, cosmic level we again acquire that which we acquired in the meditation upon the scourging—peace. And we have acquired again in the meditation upon the Cross on a higher super-personal, cosmic level what the meditation upon the Washing of the Feet gave us: Love becomes now great as the world and peace deep as the world. A higher greatness is not possible. After this experience follows the resurrection. It brings upon a higher, superpersonal,



Watercolor, James J. Tissot (1836-1902), Brooklyn Museum

***"It Is Finished"***

*Exalted from the spiritual world by Old Testament prophets who foretold His coming, Christ dies to the body of Jesus to be born in the Earth and in each human who seeks Him.*

cosmic level the same as the meditation upon the Crowning with Thorns: the holiness which is spread out over the world. When we unite the resolve to love with the meditation on the Cross, and the victorious power of peace with the meditation on the Descent into Hell; when we see the Cross like a sign from Heaven, which God Himself plants in the darkness of earth; when, in this sense we lay hold of our task upon earth anew and freely, we can crown this two-fold meditation with the words of the Act of Consecration of Man:

For on the Cross will the body bear the new confession.

And from the Cross in the blood will flow the new faith.

Our confession of Christ is the strength which directs our life upwards. Our faith in Christ points

us to the world again. The disciple of Christ is just as much raised above the world as he is devoted to it in sacrifice. The Cross is the sign of Christ, as the wheel is the sign of Buddha. The wheel stands for the doctrine of the self-redemption of man. The Cross speaks of self-sacrifice for the redemption of the world.

Finally, our meditation will pass over into a communion. This may happen in every meditation, but here with especial force. The body in which Christ lived was in itself already the uprising of the earth towards Heaven. In Him lived and worked all the forces which draw the sense-being upwards. When we unite ourselves to this upward-directing power of Christ, those powers enter our body which make it like to Christ. We receive from the Christ-forces a new body, which itself is in a comprehensive way “the new confession” and the victory over Ahriman. And when, in this new body, we feel the stream of love, the power of sacrifice which pours itself abroad, then we become *one blood* with Christ. And this is, in the ultimate divine sense, “the new faith” and the victory over Lucifer.

One can actually feel oneself as a cross shining in the darkness, and all the powers of God united in one. Only when Christ is in us can that truly happen. He holds us, as He Himself is held in old pictures and on old crucifixes by the Father, to the Cross. A mighty strength proceeds from such a meditation. I

It is not that ultimately we “believe in the Cross,” but that we become the Cross. In its earthly existence our life can bear no other character. With full consciousness we place ourselves in the world as a cross upon which Christ shines and conquers. He who has been with Christ upon the Cross—and this which we seek to arouse by meditation may also happen without clear consciousness of it—can hope to rise again with Him. “Follow me I!” said Christ, and by that He did not mean the “life of poverty” nor chiefly the “going into all the world,” but just the Cross. Behind the Cross, behind it alone, waits the resurrection.

In the words of a poet we can let what we have discussed ring out, and penetrate all our thoughts with strong feeling. Christian Morgenstern says

## GETHSEMANE

In golden youth when seems the earth,  
A summer-land of singing mirth,  
When souls are glad and hearts are light,  
And not a shadow lurks in sight,  
We do not know it, but there lies,  
Somewhere veiled under evening skies,  
A garden which we all must see—  
The Garden of Gethsemane.

With joyous steps we go our ways,  
Love lends a halo to our days;  
Light sorrows sail like clouds afar,  
We laugh and say how glad we are.  
We hurry on; and hurrying, go  
Close to the borderland of woe,  
That waits for you, and waits for me—  
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,  
Bridged over by our broken dreams;  
Behind the misty caps of years,  
Beyond the great salt fount of tears,  
The garden lies. Strive as you may,  
You cannot miss it in your way.  
All paths that have been, or shall be,  
Pass somewhere through Gethsemane.

All those who journey, soon or late,  
Must pass within the garden's gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say,  
“Not mine, but thine,” who only pray,  
“Let this cup pass,” and cannot see  
The purpose in Gethsemane

—Ella Wheeler Wilcox

*The deepest secrets of the human form I've seen  
I know this world and that on which 'tis based,  
I know that love, yea, love is what they mean,  
And that to love I here on earth am placed.  
I stretch my arms out wide as He has done of  
old,  
I would that I, like Him, might all the world  
enfold. (Continued)* □

## *The Mystic and the Occult in Max Heindel's Writings*

### *Part 1*

**T**WO WORDS regularly crop up in Max Heindel's writings. They are at once complements and opposites of each other. *Occult* occurs far more often than *mystic*, and for good reason.

Rosicrucian Teachings are principally occult and not mystic. Moreover, the Rosicrucian Fellowship was founded for the purpose of promulgating occult knowledge, as contained most completely in the *The Rosicrucian Cosmo-Conception*. The student may have experienced some confusion with the use of these two terms in Heindel's *oeuvre*. By exploring that use in context we hope to bring clarity both to their intended meaning and to key concepts in the Rosicrucian Philosophy.

Etymology can shed light on the two terms of our study. Both refer to that which is hidden. *Occult* comes from Latin *occultus*, concealed, and the verb *occulere*, to cover over. *Mystic* comes from the Greek *myein*, to shut the eyes. In the ancient mysteries the candidate's eyes were actually opened (either after long sensory deprivation to effect heightened impact of the mystical scene, or, more esoterically, the spiritual vision was opened). In common usage, occultism reveals the hidden while mysticism only refers to the hidden. Heindel

retains this sense: Occultism is a rational presentation, a public showing of invisible or meta-physical truths. It identifies the causes for physical phenomena existing in the world of thought and, importantly, the path by which the invisible worlds can be consciously accessed and known.

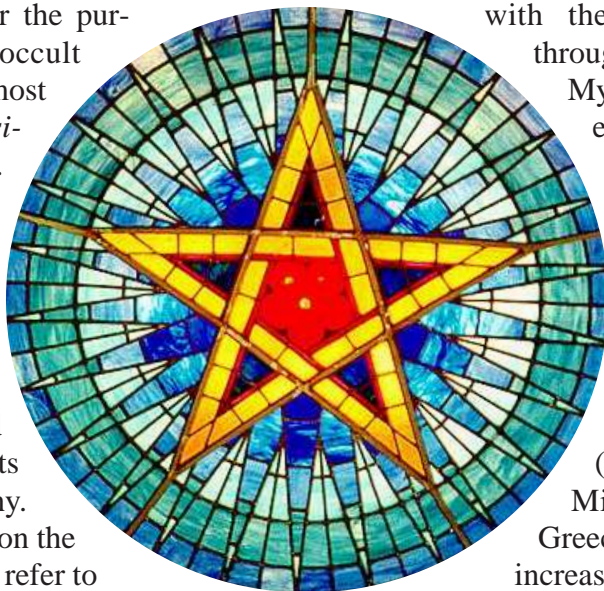
Mysticism describes the path of uniting with the first Cause of creation through faith, devotion, and love.

Mysticism does not seek knowledge per se, it seeks God. It would surpass "mere" knowledge, however lofty. It wants total immersion in Divinity.

Mysticism, though having its origin in the revelation of higher knowledge in pre-Christian *Mysteria* (Greek, *mysterion*) of Asia Minor, Egypt, and Ancient Greece, during the Christian era it increasingly referred to a state of heightened subjectivity by which the religious seeker attained an ecstatic and ineffable union with the divine Presence. The content of this experience thus virtually defies

transmission.

In occult experiences, on the other hand, the seer retains his ego-awareness when experiencing realities of the higher worlds and is able to give them a form that human reason can comprehend, without having to experience them first-hand.



*This stained glass variation on the Rosicrucian emblem is in the domed ceiling of the Healing Department Chapel. It depicts five roses centered in a gold star.*

Therefore direct experience in the higher worlds is prepared for by studying the occult knowledge derived from those worlds.

Mystic knowledge cannot be taught in this manner; in fact, the term is somewhat of a contradiction, if we understand knowledge precisely as that which can be taught or verbally communicated.

Since the *The Rosicrucian Cosmo-Conception* (*Cosmo*) is the Rosicrucian Fellowship's principal and first-published text, we shall consider it first. The word *occult* or its derivatives (*occultist*, *occultism*) occurs 138 times in the *Cosmo*; *mystic* appears twelve times. Clearly Heindel was presenting occult, not mystic, truths, as the first and second editions of the book make clear, for its full title was *The Rosicrucian Cosmo-Conception or Christian Occult Science*. In the third edition, Heindel changed the title to *The Rosicrucian Cosmo-Conception or Mystic Christianity*. That the *Cosmo* is a presentation of occult, not mystic, Christian truths is confirmed by both the book's contents and by many statements made in Heindel's other works, as this study will show.

What is happening here? Why the *Cosmo*'s title change? At this juncture we may surmise that Heindel was concerned about the book's reception. Since *occult* had then, and today continues to have primarily pejorative connotations, Heindel's concern may have been to disabuse potential readers of the book of their prejudiced understanding of the word until they could encounter the substance of the teachings where the use of the term would be self-explanatory and positive. However, the use of *mystic* may confuse some readers and give rise to the belief that the *Cosmo* is a treatise on Christian Mysticism, or is a mystical treatment of Christian truths. It is neither. Its purpose exactly reflects the reason for which Christian Rose Cross founded the Rosicrucian Order in the thirteenth century: to throw "occult light upon the Christian Religion and to explain the mystery of Life and Being from the Scientific standpoint in harmony with Religion" (518).

Is the Rosicrucian Fellowship student engaged in occult or mystic study? The *Cosmo* tells us. Its first sentence in "A Word to the Wise" begins with these words: "The founder of the Christian



One of the two lions flanking the main entrance to the Rosicrucian Fellowship Headquarters (Mount Ecclesia). The sign of Leo represents those ideals humanity aspires to during the time (2156 years) Aquarius is precessing the equator.

Religion stated an occult maxim...." The second sentence begins: "All occultists recognize the far-reaching importance of this teaching of Christ..." In the third sentence Heindel writes that a "new philosophy" is being presented to the world—not a new theology! This is a body of occult facts, not a collection of creeds or avowals of faith for mystic affirmation. The first sentence of the *Cosmo*'s first chapter begins: "The first step in Occultism is the study of the invisible Worlds." This study is made possible by the *Cosmo*. It is an occult study.

The *Cosmo*'s purpose is to shed occult light on "the World-Mystery" (248) so that, as the concluding sentence of the first two editions explains, "faith can be swallowed up in knowledge dedicated to the service of Humanity." The mystic "feels rather than knows" (478). But the "main efforts" of the Rosicrucians "are expended in reaching the intellectually minded, for their need is greater" than the mystics', who travel the heart path (478).

While the mystic intuits the truth of Christ's teachings, "occultists recognize the[ir] far-reaching importance" (5) because they have definite

knowledge that confirms their value. And Heindel is unequivocal in stating that his book merits serious attention precisely because “the only opinion worthy of the one who expresses it *“must be based upon knowledge”* (7). However, the *Cosmo* “is not considered by the writer as...the ultimate of occult knowledge” (8), but he gives it “in order that the heart and the mind may be capable of uniting” (18).

The *Cosmo*’s author has “an unswerving desire, a burning thirst for knowledge,” which is “the first and central requisite the aspirant to occult knowledge must possess,” but with this qualification, that “the supreme motive for seeking this occult knowledge must be an ardent desire to benefit humanity” (22). “Another prerequisite to this first-hand knowledge, however, is the study of occultism second-hand” (23). It is the purpose of the *Cosmo* to make that second-hand study of occultism possible. Occult science is the science of what occurs occultly insofar as it is not perceived in external nature, but in that region toward which the soul turns when it directs its inner being toward the spirit.

Heindel emphasizes the facticity of the *Cosmo*’s contents and the rigor and objectivity of his sources by using the term *occult scientist(s)* thirty times and *occult science* twenty-five times. The *occultist* (used twenty times) “knows” and “sees” what he is reporting on. “The *occult scientist* uses concentration in preference to prayer because the former is accomplished by the aid of the mind, which is cold and unfeeling, whereas prayer is usually dictated by emotion” (463). That is, concentration is more impersonal, and therefore more reliable. However, when emotion is replaced by a mystic’s “pure unselfish devotion to high ideals, prayer is much higher than cold concentration” (*ibid*).

Is the Rosicrucian Order mystic or occult? The formula for making the Philosopher’s Stone “is given in esoteric training and a Rosicrucian is no

different in that respect from the occultist of any other school” (438); ergo, the Rosicrucian is an occultist. Or, again by deduction, if “To the Rosicrucians, as to any occult school, there is no such thing as empty or void space” (247), the Rosicrucians are an occult school. Heindel addresses his readers “as students of occult science” (249). “All occult schools are divisible into seven” (438) and each School or Order belongs to one of the seven “Rays” of Life. Individuals benefit themselves only if they unite with “one of these occult groups, the ‘Brothers’ in which...belong to his Ray” (438).

“The Rosicrucian Order was started for those whose high degree of intellectual development caused them to repudiate the heart. Intellect imperiously demands a logical explanation of everything....Therefore the Rosicrucian purposes first to all to satisfy the aspirant for knowledge that everything in the universe is reasonable, thus winning over the rebellious intellect” (439), enabling further development whereby man may then pass “from faith to first-hand knowledge” (440). The *Cosmo* aims to be logical because “logic is the surest guide in all the Worlds” (440) and is also “the best teacher in any world” (203).

“The purpose of...all the occult schools...is to teach the candidate the art of Self-Mastery” (273). Therefore self-evaluation is critical to one’s development. The practice of correctly judging oneself “is perhaps the [*Cosmo*’s] most important teaching” (112). Self-mastery means to act creatively by using the knowledge of effects which follow causes. For example, the “advanced pupil of an occult school may commence to build his own body three weeks after conception in his mother’s womb” (128).

Occultism need not be thought of as synonymous with heartless intellectualism. Rather “the true and trained occultist” is inspired by devotion when contemplating the revelation of nature’s mysteries, as when chaos gives rise to creation

**The  
occult stu-  
dent returns to  
the school of experi-  
ence on the physical  
plane with the ultimate  
goal of mastering “all  
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sense.”**

(252).

Did Max Heindel consider himself an occultist? For the occultist there is no more question of believing in the Law of Rebirth and Consequence than in believing a rose blooms. “We do not say of these things that we ‘believe,’ we say that we ‘know’ because we see them. So the occult scientist can say ‘I know’ in regard to Rebirth, the Law of Consequence and their corollaries” (147). Facts relating to the postmortem life of the Ego “are beyond dispute or argument to the occult scientist.” They are as certain to him as are physical facts to the material scientist. According to Heindel the purpose of life is (1) to acquire “knowledge of the effects which follow acts” and (2) to develop will, “which is the force whereby we apply the results” of that knowledge (131).

The occult student returns to the school of experience on the physical plane with the ultimate goal of mastering “all the knowledge in the world of sense” (132). The occultist obtains first-hand knowledge of the supersensible world by developing (through concentration and retrospection) dormant faculties within himself (34). But “the first step in occultism is the study of the invisible worlds” (24).

Since “The Rosicrucian Fellowship is composed of students of the teachings of the [Rosicrucian] Order” (251), they must be students of occult science, since the *Cosmo* is “one of the first few fragments of Rosicrucian Knowledge being publicly given out” (*ibid*) and the *Cosmo* is a treatise on “Christian Occult Science”, as stated on the original title page. The title page was changed. The contents were not. And Christian Rose Cross

“founded the mysterious [but occult!] Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian religion” (518). What was formerly a mystery becomes clear, logical and scientific by virtue of occult explanations.

In the short article “What is truth,” an addendum inserted in the *Cosmo* after Heindel’s passing, the writer refers to Plato’s “mystic intuition” that “God is Truth and Light is His shadow” (707). He also says that John the Evangelist “writes mystically” (708) in the first five verses of his Gospel. Both Plato’s and John’s writing remain mystical *until* they are occultly explained. Heindel the mystic writes of contemplating the progress of light from dawn to dusk, in which he sees “a something beyond description by human tongue, a something that can be felt by the soul” (709). The operative word here is *felt*, feeling. This is not to say the occultist does not have mystic feelings, but he can also understand the principles and powers by which he experiences light. The occult explanation is not equivalent to the experience. That is something unto itself, unmediated, subjective. It can only be known by a comparable experience.

Because *The Rosicrucian Christianity Lectures (RCL)* were written and hand-distributed (in Columbus, Ohio, late 1908) before the *Cosmo* was published, though

they did not appear in book form until after Heindel’s passing, they reflect the same zest, sweep, and some of the same information that is contained in that monumental work. In these twenty lectures the root word *occult* is used 58 times, the word *mystic* is employed 13 times. In Mrs. Heindel’s 1939 Forward, she states that the frus-



**Plato**

*In the classical era, this Greek sage best exemplifies the synthesis of advanced mystic and occult abilities.*

Detail: Fresco. The School of Athens. Raphael (1483-1520). Stanza della Segnatura. Vatican

tration posed by unexplained “mysteries” “have driven millions of souls to materialism and caused them to repudiate the Bible.”

In these lectures Max Heindel explains “the why and the wherefore” of these mysteries—that is, he demystifies them, sheds occult light on them, and makes them reasonable. “Occult science commences its investigations at the point where material science leaves off” (30). It reaches “into invisible world[s] for solutions to problems” (29), asserting “an Invisible cause at the root of all visible phenomena” (29). By doing so in a logical manner “occult science resolves the riddle [read *mystery*] of life” (24), beginning with investiga-

tual occultist.” If the head or intellect rules exclusive of the feelings, he faces a grave danger (288). He “may end in black magic if he pursues the path of knowledge for the sake of knowledge and not for SERVICE. The only safe way is to develop both head and heart” (178). The occultist unfolds along intellectual lines, searching for truth by observation and discrimination. But “before his knowledge can be of the highest use in spiritual unfoldment, he must learn to feel it else he cannot live it. When he has done that, he is both mystic and occultist” (179). This is a key passage in Heindel’s writing. The exercise of retrospection helps promote the ensoulment of occult knowledge. It

***Rosicrucian occultism imparts a new wisdom principle, which is the Mind of Christ, the source of apocalyptic wisdom. This new and true knowledge of the spirit points prophetically toward the future, toward divine becoming, toward Christ forming in each individual.***

tions of the fourfold ether (49). In particular does the “occult pupil” often begin his investigations by reading the reflecting ether (50). Ultimately “the occult scientist refers all causes to the Region of Concrete Thought” (105).

Heindel wrote that certain New Testament passages are easily understood when properly illuminated by “a knowledge of occult teaching” (327). In fact, the entire Bible is a “mine of occult information” (226). For instance, the life of Jesus can be examined in the light of “occult records” (243). He absorbed “an immense amount of occult knowledge” in the Essene library on the shores of the Dead Sea (244). His father, Joseph, “had devoted himself wholly to the occult path” (243) as we assume Mary had committed herself to the mystic path of perfect obedience and luminous devotion.

We sense deeply that the spiritual scientist in Heindel experiences a kind of intellectual wonder at the effectiveness of the Lord’s Prayer, which he twice calls a “formula.” This is the language of an objective occultist who yet enthuses about “the marvelous wisdom laid down in that simple formula” (308).

Heindel enters a caveat regarding the “intellec-

develops a “power of devotion” and “supplies a feeling for truth which is beyond reason,” and is “of prime necessity to the intellectual Occultist” (181). On the other hand devotion for some “is the line of least resistance and they are apt to become mystic dreamers...dominated by emotion [and] may become subject to all sorts of illusion” (178).

Notwithstanding these cautions, it remains clear that the Rosicrucian student aligns himself with an *occult* order, not a mystic order, as evidenced in the statement, “The Rosicrucians, in harmony with other occult schools, divide each world into seven ‘regions’” (49). The student is told to sever his connection “with *all other* occult or religious orders” (italics added), excepting the Christian Churches and Fraternal orders (189). The purpose of this ruling is not to denigrate “all other schools of occultism” but to husband the aspirant’s energies and to give his endeavors unitary focus, thus optimizing his spiritual development.

As used by Heindel, the term *occultism* means the scientific study of spiritual reality. It can be understood as cognate with “the science of spirit.” It employs modern methods of investigation, as



evolved in the physical sciences, to study conditions and occurrences in the spiritual worlds.

At times Heindel uses alternate terms to designate the Rosicrucian path, including: (1) Western Wisdom Teachings, which were “formulated by the Rosicrucian Order to blend with the ultra-intellectual mind of Europe and America” (*Teachings of an Initiate*, *TI*, 142) and (2) the “Western School of Occultism” (240). Occultism is apocalyptic. It uncovers hidden truths. Rosicrucian occultism imparts a new wisdom principle, which is the *Mind of Christ*, the source of apocalyptic wisdom. This new and true knowledge of the spirit points prophetically toward the future, toward divine becoming, toward Christ forming in each individual.

The pupil of this School of Occultism, the “intellectual Occultist,” finds the exercise of concentration most appealing for the development of spiritual sight, but it is also “of great value to the Mystic, because it develops the faculty he lacks most, namely, reason” (181).

Echoing words in the *Cosmo* (438), Heindel writes that “no one can enter an occult school except the one composed of our brothers from the same ray or Star-Angel from which we have emanated” (171). In another echo of the first two editions of the *Cosmo*’s last sentence, “occult science” teaches us that we have it in our power “to hasten that glorious day when faith shall be swallowed up in knowledge” (24). Faith is the knowledge of things hoped for, until it is displaced or swallowed up by second-hand and then first-hand knowledge. The “occult scientist” is in the process of realizing Christ’s promise: seek and ye shall find” (31).

In these twenty Rosicrucian Christianity lectures the context of the word *mystic* contradistinguishes it from *occult*. Dreams are described as “mystic” (178), as is a parable before it is given an occult, or logical, explanation (187). *Parsifal* is described as a “mystic music drama” (192). The listener *feels* and intuits its truth, though he may not be able to

articulate it. Parsifal himself represents the mystic whose feelings have become aroused and tempted: “One whose feelings are intense is very apt to make mistakes” (286).

If the occultist’s nemesis is heartless reason, the mystic’s pitfall is given by Parsifal’s very name. He is pure, but a fool, ignorant. Knowledge is power, particularly self-knowledge, which Parsifal lacks. It is a “well-known fact [that] ultra-devotional people are exceedingly strongly sexed.” “Intense waves of feeling” can sweep them away (288). Lacking knowledge of their lower nature, they are its pawns.

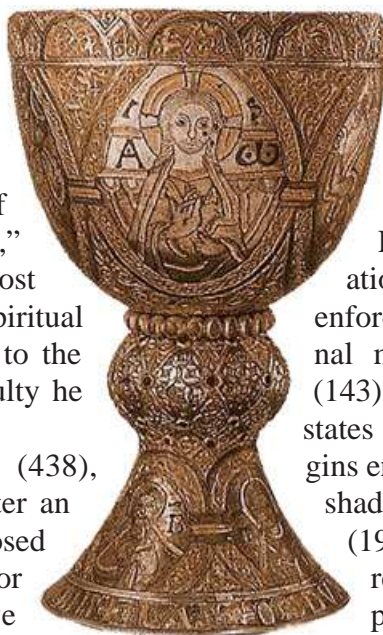
The word *mystic* takes on connotations of incomplete or qualified knowing when used in certain constructions. We are enjoined by Paul and Max Heindel to prove all things.

For instance, a literal seven-day creation of the universe defies reason, and enforcing such a belief works “to the eternal mystification [bafflement] of man” (143). Elsewhere in the lectures Heindel states that the Parsifal legend “has its origins enshrouded in the mystery which overshadows the infancy of the human race” (195), a shroud the occultist attempts to remove, and shadows he seeks to dispel with the light of supersensible wisdom.

The Star of Bethlehem is a “mystic fact,” but the mystery is solved and the facticity is grounded when an occult explanation is provided (257). Likewise is the “Mystery of the Holy Grail” opened to the understanding by revealing the occult ramifications of the use and abuse of the creative force.

Those who were given spiritual truths in the form of myth, symbol, and parable in a prior life, as the Grail Knights were given “picture truths,” “have been prepared for the reception of these truths in an intellectual manner” in a subsequent life. So are concepts “given directly to the intellect” of students of Rosicrucian Teachings, for whom also a mystic preparation preceded this current occult revelation. (Continued) □

—C.W.



**Tassilo's Chalice**

*This Anglo-Saxon Communion cup dates from ninth century England. Christ is shown in benediction with the signature Greek letters alpha and omega on each side of Him.*

York City Art Gallery

## *The Fetter of Sorrow*

**C**HRIST SAID, “I am the Way, the Truth, and the Life,” and we know that these words have a very deep and profound meaning. Christ, the great Sun-Spirit, is a Ray from the Cosmic Christ, or Wisdom aspect of the triune God in manifestation. Hence in a very emphatic and mystical sense He is the Way, the Truth, and the Life. Only as we walk in His light, in His Spirit, can we reach the goal.

Long, long ago in the distant past—the past, counted by aeons and millennia—our present humanity started on its long pilgrimage through matter. The differentiated Spirits, each wrapped in its sheath of attenuated substance, whirled through vast cycles—pausing upon each plane to gather about themselves another veil of the materials composing that plane. At length, after innumerable periods, these Spirits found themselves at the nadir of materiality, possessed of all their vehicles in an undeveloped state.

We had responded to countless impacts designed to awaken our latent potentialities. We had been aided by Hierarchies who sought to impart something which we lacked, and which they through their experiences in a previous evolution, could bestow. The Lords of Flame, the Lords of Wisdom, the Lords of Individuality, the Lords of Form, the Lords of Mind, and others all in turn assisted us to build our vehicles and to unfold the life and express it through these forms.

After the link of mind was given we began our long upward climb—back unto the Father. We began



Watercolor from *Illustrations of the Book of Job*, William Blake (1757-1827), Morgan Museum, New York City

*Job's Despair*

Dover Publications, Inc.

to develop in our separate ways, to gain experience, to grow a soul that later would serve as a vehicle for the fully awakened Spirit. Then came the Atlantea days, the entrance of the Lucifer Spirits into the brain, the intense selfishness and desire for sense gratification, the separateness and material interests. Then the Tabernacle in the Wilderness was set up and the way was marked out for us to travel on our homeward journey back to God. By sign and symbol we were shown the Path.

The coming of Christ, the great Sun Spirit, was foreshown by ceremonial and ritual. He was foretold by prophecy and revealed by signs and portents. Angels proclaimed His birth and seers read the message in the stars. All the ages breathlessly awaited His advent and a thrill of expectancy stirred the ethers, for He was the One who had undertaken to do a unique and wonderful work for our planet Earth and its sorrowful and bewildered humanity. As when the morning stars sang together at Creation's dawn—the first matins of a jubilant cosmos—so the glorious paean was echoed by angel choirs when the Star of Bethlehem appeared.

It was a great, a wonderful, and a mighty event when the great Sun-Spirit Christ descended to redeem our planet Earth and infuse into it His radiant life. It is not possible for us at our present stage to estimate the importance and the scope of His work for us, but we know that He proclaimed Himself the Way, the Truth, and the Life. Let us take the first simile and consider a few of its stages in their practical bearing upon our lives—the Way back to the Father.

We speak of it as the Path, and we in the esoteric school are quite familiar with the idea. Some of us have walked with bleeding feet over the first stony stretches of the illimitable trail. It is possible that the first experience may have been a dull emptiness of the heart, an appalling solitude, a silence as still and awful as an arctic night. To let go the old self with which we have been associated so many years is a fearful ordeal. It is especially so if the Spirit is thoroughly entangled in its sense life and persists in clinging to its illusions. To fight the way alone through the terror which surrounds it when it starts on its higher quest is indeed a task requiring the utmost heroism.

The Way winds over rocky precipices, through lonely deserts and terrific storms, yet it must be held to without wavering. The Way is the same for all, yet not the same—a paradox which only the mystic can understand. Christ is the Way, but the process through which we reach that Way and the particular experiences on the Path differ according to type and temperament, and the responses made to the ensouling life.

For some it is necessary to be chained to the tribulum—to be tortured all the way if the self dies hard or there is special work to be done. Others can walk in the sunshine of a great love and light and know no selfish personal desire in the gladness and glory. It is the desires of self that kill the soul or maim it so that it becomes a hideous object instead of a thing of beauty. Between the starting point and the glorious consummation there are many stages, but each step must be taken over the renounced self and its clamoring emotions.

In the evolution of the soul intrepidity, courage, daring of a lofty type must develop and come to full fruition. There is no place on the Path for a weakling or a coward. The Spirit must develop a clear, fine,

discriminating sense of values and be able to face all the malevolent evil that defies its progress. The aspirant must be able to walk unflinchingly into the very realm of Apollyon and to dare all things when right and justice are threatened—never to know fear or cowardice, yet never to use this power for self.

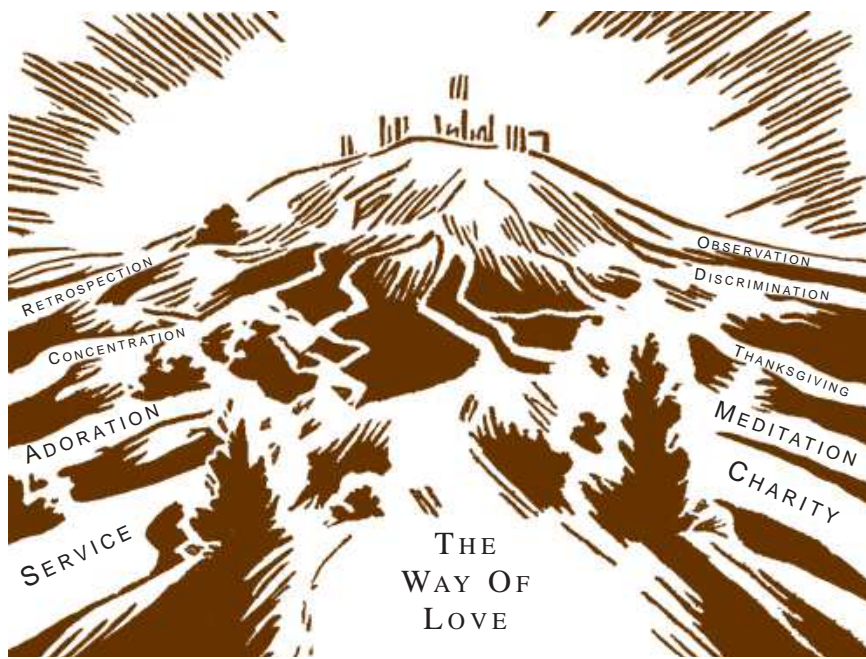
Here is the line of demarcation. The coward fights for self. He is unrelenting in his onslaughts against whatever force opposes his personal self, with its petty interests and feelings. His is the ugly antithesis to that noble courage which wills to suffer that others may escape—the courage that knows its power yet would never use it in its own defense.

The aspirant must acquire the mastery, the force, the dominating will, the wide vision which sees the full scope and meaning of his experiences and those of others; yet they must be held in leash to the Spirit that wills only with and for the Christ. This is true power. To acquire it is the object of the experiences along the Way, for while these powers are developing the Spirit passes through bitter waters.

Through the very profundity of sorrow, through the denial and pain it must grow strong. Through the deeps of agonizing human experience it must develop power and mastery. The coward who fights for self, and thus simulates courage, does not acquire it. They alone win it who renounce purely personal aims and suffer silently for high ends. These, the true heroes and conquerors, go on through the night of bitter experiences, of cruel losses, of shattered dreams, until the hour strikes for their liberation, for the crowning victory.

It may be in some crucial test when the malignant foe seems utterly to triumph that the lesson of the tribulum is fully learned. Then when he feels and knows his full power he turns toward the Christ—and renounces. He lays his powers upon the altar, trophies won but never to be used for himself. He renounces even the right to defend himself and thus becomes as a little child.

Many a milestone must have been passed before this high altitude is reached, and the Christ must have become more than a mere name in the life. The beginnings, however, lie within the valley of humiliation, where the cruel wrongs are left unredressed for the sake of others, or for a high principle. Each victory over the personal self and its claims leaves



the flowers of earthly pleasure, but hast not courage to pull out the thorn of bitter memory. Thou still clingest, not to human joy, but to human misery, the misery of thy renounced self. The shadow of it overspreads thy path even now. Thou canst not forget. Thou art still weak.”

Through the twilight stillness the Voice spoke and ceased. The after-gloom was profound and in the encompassing darkness the tired Spirit looked back down the vista of its weary stony path. Then a sudden beam of light from the Face of the Christ shone through a rift in the clouds—and the Spirit saw and knew.

the Spirit stronger. By renouncing the right of self-defense it becomes an act of sacrifice and thus helps in the work of evolution.

After many stages are passed there comes a point where a sudden silence falls, a silence not of peace, but pain. The Ego inquires of the inner Voice: “Why this form of misery? Have I not renounced, conquered the old self, the personal will that pride crowned? Have I not relinquished all that the heart clings to? Have I not watched one bright dream after another. dissolve into thin air? Am I not entirely, profoundly alone? Why then must I suffer longer?”

And the Voice replies: “True thou hast given up all desires for the self; thou hast renounced all forms of self-interest and standest almost a freed soul in purity and power. Still thou art fettered—not by pleasure, but by sorrow. The old miseries still cling to memory. The old wrongs arise as phantoms in the holiest hours and clamor for redress. The old pain, the Saturn lash, still bruises the heart. Thou hast renounced the right of self-defense, the privilege of retaliation, yet thou hast not renounced the right to feel and suffer. The scars of battle yet attest the wounds. Their sensitiveness is not wholly destroyed.”

“But, Master, how can one cease to remember—cease to suffer at the memory!”

“Child, thy question is answered—thou hast need of the pain. Thou art but a child-Spirit still and hast not yet won strength and mastery. Thou hast cut down

but phantoms—creations of its own imagination, delusions of thought forms, as were its joys. All belonged to the old sense plane where it had lived and moved, where its interests were centered. Above that plane there were no joys and sorrows as such, but all was one rich, full, glowing life. On the plane of discord and conflict grew the thorns of life and the Spirit had foolishly let them remain within to sting at every step. It had left this sense plane far behind. Life had opened out in noble vistas, deep truths had dawned on the awakening intelligence, the light was growing clearer, new powers were unfolding. Yet it still blindly carried the thorns in its quivering consciousness. Then one of the last lessons was learned by the momentary rift-gleam. Like its divine Master, *the Spirit must suffer only for others—never for self.*

So the Path winds on and at last we see with the Light that never was on sea or land—the Christ as the Way and our journey over the Path but an ever-widening expansion of consciousness, until the full glory bursts upon the freed Spirit and all limitations drop away.

The goal is reached and we see Him—the Christ of the ages—ourselves in Him—and we know Him as the Way, the Truth, and the Life. Then it is no longer a path but a sea of illimitable light and bliss in the bosom of the Father. □

—Vita

### *The Natural Laws of the Universe*

**T**HE PURPOSE of the Mystery School is to teach its students the natural laws which govern the cosmos so that they may bring their will and mind into harmony with divine truth and begin consciously to live the life.

It is the mission of the Rosicrucian Fellowship to teach its students the natural laws which operate on the, physical, mental, moral, and spiritual planes of being. On the physical plane natural law is taught so that man may learn as quickly as possible how to care for the dense body, which is his most valuable instrument at the present stage of evolution. On the mental plane these laws are taught so that the student may become a reasoning, self-conscious channel through which the message of the Spirit may be flashed to the physical brain. On the moral plane, knowledge pertaining to these laws is important in order that man's social relations with his fellow men may manifest as the highest expression of fellowship and good will. And finally, an understanding of natural laws operating on the spiritual plane are taught so that the individual may investigate for himself and learn the underlying causes of the manifestations in the visible world about him.

The Bible mentions many of the natural laws which were made known from time to time in order to assist man in his evolution. The Ten Commandments given to Moses include some of these laws and are the embodiment of great cosmic principles which outline the duty of man to the Deity and to his fellow men. With the coming of Christ, humanity was given a higher law and a higher standard of action, embodied in the commandment "that ye love one another."



*Watercolor, William Blake*

#### ***God Writing on Tables of Law***

*The Ten Commandments are an application of Universal (Natural) Law. To disregard them is to live out of harmony with both Cosmos and Self.*

It is a universal law that we can receive only in proportion to the service we render. In order to receive from above, one must keep the channel open by giving. If one gives nothing, his means of supply becomes limited and sooner or later he will cease to receive. Then hardship and lack ensue, which may be attributed to misfortune or bad luck, but which are in reality the direct result failing to give, of holding on to possessions for self alone.

Many people do not know the law of giving and receiving, and through noncompliance with it, they ignorantly handicap themselves in the struggles of life. Giving service is preferable to giving money, but we must give something if we would continue to receive. The world is in great need of loving service, and our daily lives abound in opportunities for the development of soul qualities by meeting

life's problems with zest and solving them through loving application. Investing in these opportunities establishes for us a fund of credit in the Cosmic Bank and insures a bountiful resource in the future from which we can draw.

It may be fascinating to know that the Great Pyramid is exactly 5,819 inches in height, but it is infinitely more important to understand how the great cosmic Law of Giving and Receiving manifests in our lives. If we comply with this law, we shall do much more to further our progress on the path of evolution and to assist others' deeper understanding of nature's laws than we could possibly do by loading our minds with innumerable material facts of dubious value.

The majority of humanity have not yet recognized many of the higher laws. Their consciousness is centered in the material world; their aims in life are devoted to the acquirement of material possessions, and this has been a deterrent to the development of the spiritual side of their natures. Christ Jesus pointed the way mankind should live. He taught His disciples to "Take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

When the aspirant has become thoroughly imbued with the idea of loving service, his work should be carried on from day to day to the best of his ability, always with the conscious realization that the material necessities of life will be forthcoming as they are needed.

Relative to the development of spiritual powers and service to mankind, Max Heindel says: "First, determine definitely and clearly what you want—development of the healing power, extended vision, invisible helpship, or the ability to carry the Rosicrucian message to others. When you have set your goal, never harbor a thought of fear or failure for a moment, but cultivate an attitude of invincible determination to accomplish your object despite all obstacles. Constantly hold the thought 'I can and I will.'"

"Do not begin to make plans as to how to attain until you have reached the attitude of absolute confidence in yourself and in your ability to do what

you desire, for a mind swayed by the slightest fear of failure cannot make plans that will fully succeed. Therefore, be patient, and be sure first to cultivate absolute faith in yourself and your ability to succeed despite all odds.

"When you have reached the point where you are fully persuaded that you can succeed and are positively determined that you will succeed in some pursuit, there is no power on earth or in heaven that can withstand you in that particular pursuit, and you may then plan how to go about attaining your heart's desire with certainty of success. "

The foregoing points out clearly that our attitude of mind is an important factor in determining our success or failure. A case in point is that of a woman who was in despair because she was unable to rent her rooms, the money thus obtained being the only income she had. This lady was accustomed to making the remark that she had comfortable rooms but no one would occupy them, and she had held this attitude of mind for so long that it was almost impossible to persuade her to think differently. One who knew the law advised her to go about the house making it cheerful and comfortable, constantly thinking and saying that she would be able to rent the apartments at the right time. In a short while every room in the house was occupied. Here we see the direct result of constructive thinking.

Let us now turn our attention more specially to that most important Natural Law which was taught by the Christ two thousand years ago—the Law of Rebirth. Rebirth teaches that each soul is an integral part of God, enfolding all the divine possibilities of the Creator as the seed enfolds the plant; that by means of repeated existences in an earthly body of gradually improving quality, the latent possibilities of each individual are slowly developed into dynamic powers; that none are lost by this process, but that all mankind will ultimately attain the goal of perfection and reunion with God.

This teaching is the only one that gives an adequate and satisfactory explanation of the problems of life. It propounds equal opportunities for all and special privileges for none; success is the reward for work well done and failure is the penalty for indolence. The Law of Rebirth removes the responsibility for the saving of the Spirit from the shoulders of the Deity and places it upon the shoulders of



*Since he had not yet evolved a mind, Man was guided by “higher Beings,” the Lords of Venus, during the Lemurian Epoch.*

the individual. In the last analysis the individual must work out his own salvation.

Every individual is exactly what he has earned the right to be. He is surrounded with just as much happiness as he has earned the right to have, according to his actions in the past. He is confronted today with the debts which he incurred in the past and which he must meet at some future time. Unhappiness in the present life is the result of the suffering he caused others in previous lives. If the body is weak today it is because he neglected it in former lives. If he has no friends it is because he made no friends during his former lives on earth.

Man is today the sum of his past lives. The faculties which he now enjoys are the results of the efficient labor of his yesterdays; his faults and failures are mute testimonies to the fact that in previous lives he did not control himself and failed to cultivate virtues.

When the mystic Sun of Life rises and awakes the individual from the long sleep between lives, then he is born into the physical world, to continue the labors of a previous life, to keep the appointments there made with friend or foe, to reap the joy or bear the sorrow which is the fruitage of his former existences on earth; and as the sun marks the changing time of day and year, as it ushers in the seasons in orderly sequence, and changes the

appearance of the great world, the macrocosm, just so do the natural Laws decree that man under the direction of higher Powers shall learn the lessons of life at stated times which will ultimately fit him for the work of a God.

In this world there is no manifestation of Law more plainly observable than that of Alternating Cycles, which decrees succession of ebb and flow, day and night, summer and winter, waking and sleeping. Under this same Law, man’s life is lived alternately in the physical world where he sows the seeds of action, and gains experience, and the worlds of Spirit. The fruits of existence here manifest as soul essence which nourishes the powers of the Spirit. Birth and death are only gateways from one phase of man’s existence to another, and the life each now lives is only one of a series. The differences of character—nobility or brutality, moral strength or weakness, possession of high ideals or low instincts—all are certain signatures of spiritual power or poverty.

The finer faculties are the glorious attainments of advanced souls acquired by right action when meeting the trials and temptations encountered during lives of concrete existence. They shine with a luster which illuminates the way of their possessor and make the path easier for others to follow. Coarseness of calibre proclaims the young souls in life’s school; but repeated existences here containing many lessons well learned will in due time smooth the rough corners, mellow the harshness, and advance them also on the evolutionary path.

The Law of Consequence is the natural outcome of the Law of Rebirth. It is the active manifestation of the thought Christ Jesus expressed when He said, “Whatever a man soweth that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting.”

Let us not be weary in well doing for in due season we shall reap, if we faint not. Sickness, sorrow, and suffering are the results of our misuse and ignorance concerning the great powers of Nature. Every individual is personally responsible for every joy and every sorrow which he meets in any walk of life. Every thought and all devotion to high ideals in life have a reaction according to and measured by the action which produced them. Each individual should feel what a glorious privilege it is to be able

to help his suffering fellows who are struggling through life in search of the Truth.

Each one should endeavor to obtain knowledge relative to God's wonderful laws, so that he may apply it in his daily life. Each life is the result of all past existences; today we build for tomorrow. Each individual may be likened to a miniature solar system. The various organs of the body bear the same relation to the whole that the planets bear to the solar system. The planetary bodies are regulated by certain definite laws. Similarly, the individual is subject to immutable laws. Man requires food, clothing, and shelter for the upkeep of the physical vehicle, and in addition there are various requirements for the maintaining of physical health and happiness. It is a rather senseless task to expend great effort trying to work out the immediate inharmonies of life without seeking to learn what it is within the self that attracted them.

Life is made up of adaptations to changing circumstances; and it is therefore important that each person should learn the laws which govern these changes. Each one has a different object in life, yet all abide by the same laws and principles. Each individual should make his first object the study of human life and the factors which enter into the adjustments encountered in its daily rounds.

Once one has entered the path of inner unfoldment he never stops growing, neither can he turn back. The path of evolution is a spiral, and one never meets the same experience twice. He may, however, repeatedly encounter similar ones, but from a different angle and on a higher round of the ladder.

Many persons along life's way at times in weariness say, "I am through. I shall interest myself no more in the things of the Spirit. I shall turn to the material life." Every one has probably said or thought that at some time or other. So, while in the Wilderness, would the Children of Israel have gladly turned back into the bondage of Egypt. But it is impossible for the neophyte who has once set his



Die Bibel in Bildern, Julius Schnorr von Carolsfeld (1789-1853)

### ***Jehovah Shows Jeremiah Israel's Backsliding***

*Humans have individual, familial, national, and racial ripe destiny to liquidate.*

face toward the Light of spiritual illumination to return permanently to the darkness of Egypt. The desire to turn back is only temporary. Having lessons to learn, how much better it is to set about to consciously master them in our daily lives, knowing that the Law of Alternating Cycles will follow these lessons with a rest period. Cycles may be of long or brief duration, but be assured that after each lesson comes a time for rest.

The Law of Equity which rules the universe, rules health also. When one has broken the Laws of Nature, possibly during many lives, he has to transmute and balance such wrongdoing by a proportionate effort devoted to right thinking and right living. He must build within himself the power to respond to healing forces (the inability to respond lies within). It is a law in nature that each has to make the necessary preparation. No one, not even God, can do that for any one. When one has directed his efforts in the proper way by right thinking and right action, then the scales of eternal justice and equity will be balanced and health will be the natural result. Nature does not waste time in useless procedures—the suffering which results from ignorantly breaking the laws of health is



designed to teach the transgressor to return to the path of right action.

In the 31st chapter of Jeremiah, Jehovah speaks of the inner law. He also speaks of the outer law. He calls attention to the time when the outer law alone prevailed. He was obliged to lead his people by the hand. "Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel....I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, with the Lord."

Suffering in purgatory develops conscience and conscience coupled with intuition manifests as character. If we knew the detailed procedure by means of which these powers came into being, it is evident that we should be in a position to speed up their processes and hasten development. We could then begin to work consciously and consistently with the great plan.

Conscience is a power within us, built up through many lives, enabling us to judge the right or wrong character of our actions and thoughts. Conscience instructs; disobey its dictates and there is immediate internal reproof. Conscience is a knowing within, developed by the Spirit through experience. Intuition is stored knowledge belonging to the life spirit. Conscience is developed through perception and discrimination between right and wrong. It is a positive power of the Spirit. Intuition depends on the ability of the Spirit to read and interpret the records belonging to its own life spirit, and is a negative power. The mind is the link between the Spirit and its threefold body, and when the Spirit gains control of this newly acquired vehicle the personality will become its valuable servant, extracting from the experiences of life only that which will nourish the latent potentialities of the Spirit into dynamic powers.

The most important work of man at the present time is to get control of the mind, develop its energies, and direct them along constructive lines of endeavor. The mind is the path that leads to spiritual unfoldment which is the goal of evolution. □

—Alice Fisher

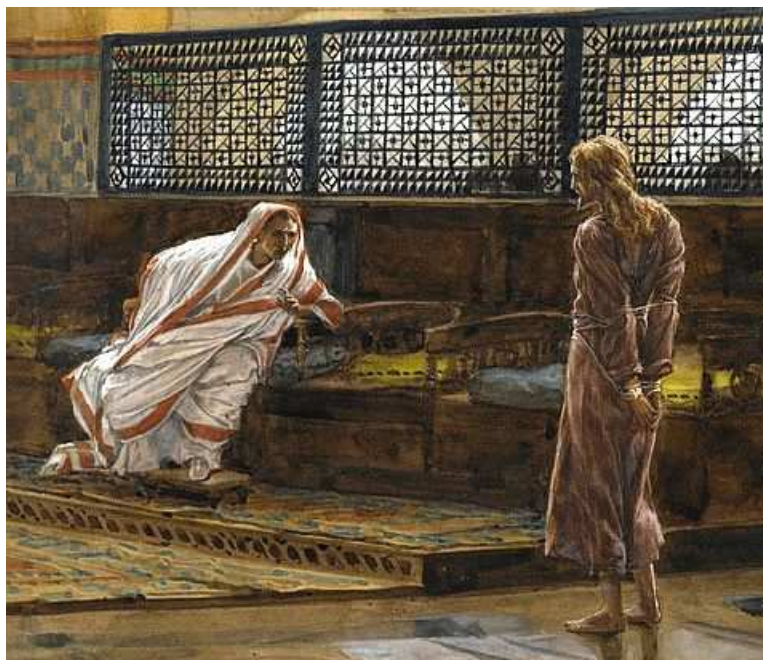
## ON YOUR JOURNEY

Travel "light" my dear friend.  
Take but three companions with you  
on your journey—the Father, the Son,  
Jesus Christ, and the Holy Spirit.  
They will:  
Fill your heart with joy when you are sad...  
Empower you with courage  
when you think you have none...  
Give you fellowship when you are lonely...  
Answer the questions of your soul  
when you ask, "Why me?"...  
Light the path for you when the way is dark...  
Stand in defense of you when you are  
slandered...  
Restore tranquility when all is chaos...  
Guide you at the forks in the road...  
Protect you when others would stone you...  
Feed you when you are hungry...  
Shelter you from the storms...  
Quiet your fears when you are doubtful...  
Promise eternal life when death is near...  
Give you peace when men make war...  
Heal you when you are sick...  
Stand by you when others leave...  
Bless you for your good deeds...  
Stand watch over you while you sleep...  
Work miracles when all seems lost...  
Show you the beauty in everything...  
Provide you with armies to fight your battles...  
Bathe you in the name of the Holy Spirit...  
Prepare you a kingdom of Heavenly splendor...  
Encourage you when you want to give up...  
Be a sanctuary when one is needed...  
Carry your cross when the burden gets heavy...  
Die for you, that you may live...  
Give you words when you are speechless...  
Teach you all there is to know,  
if you but ask...  
Give you ecstasy beyond the realms  
and bounds of Earth...  
Understand you without condemnation...  
Forgive you with divine Mercy...  
And love you...  
Always love you.

—Anastasia Newman

## FROM MAX HEINDEL'S WRITINGS

### *The Keynote of Christianity*



Watercolor, James J. Tissot (1836-1902), Brooklyn Museum

*"What is Truth?"*

*The incarnate Word stands before Pilate as the Answer to his question.*

**W**HEN CHRIST stood before Pilate the latter asked him a question which has been asked in all ages ever since man began to seek for knowledge upon the Cosmic problem, namely: What is truth? The bible answers the question by saying, "Thy Word is truth." When we turn to that wonderful mystic chapter in the Gospel of John and read that "In the beginning was the Word, and the Word was with God, and the Word was God; without it was not anything made that was made; in it was Life," we have wonderful food for meditation upon these synonymous meanings and the relationship of Truth, God and Life.

A great obstacle to the majority of truth seekers is that they aim to find a faith "once for all delivered," complete and unchanging. They fail to see that truth is the Word of God. The creative fiat spoken at the beginning of Evolution was the first syllable, and every word in that creative fiat which has since sounded for our upliftment is like the words of a sentence that slowly unfold the meaning of the speaker. It is still sounding the keynote of all advancement, and the whole Word will not have been spoken, the sentence completed and Truth revealed to us in its fullness, until our own career of spiritual unfoldment has given us the requisite spiritual power to understand Truth in the ultimate.

Thus we see that the great creative word of truth and life is reverberating in the universe today,

upholding and sustaining everything that is and revealing to us as great a measure of truth as we are now capable of comprehending. It is our duty to endeavor to understand this divine truth to the best of our ability so that we may live it and fit in with the divine plan. We are to keep our minds in a state of flexibility so that as greater and nobler visions of Truth unfold themselves before our spiritual eye, we may be prepared to take up the new, leaving the old behind, as the nautilus spoken of by Oliver Wendell Holmes, which builds its little chamber, then one a little larger, and so on, until finally it leaves the outgrown shell for a new evolution. So let it also be our endeavor to

*Build thee more stately mansions O my soul:  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life unresting sea.*

In pursuance of this divine policy of suiting the truth to our capacity for understanding, different religions were given to humanity at various times, each one fitted to that particular class of people who were to grow thereby. To the Chinese came Confucianism. To the Hindus was first taught the doctrine of trinity in unity: Brahma, Vishnu, and Siva—the creator, the preserver, and the destroyer—were aspects of the one all-inclusive Deity and analogous to our own Father, Son, and Holy Spirit. Then came Buddhism, which has been called a religion without a God because it emphasizes particularly the responsibility of man for his own conditions:

*Ask naught of the helpless Gods with prayer  
or hymn,  
Nor bribe with blood, nor feed with fruit  
or cake.  
Within yourselves deliverance must be sought.  
Each man his prison makes.  
Each has such powers as the loftiest ones.  
Nay for with gods around, above, below,  
And with all things, and whatsoever breathes,  
Act maketh joy or woe.*

As Hinduism affirms the existence of divine power above man, so Buddhism affirms the divinity of man himself. We find also that Moses, the divine leader who guides a people toward the same attainment, similarly emphasizes this. In the so-called “Song of Moses” he calls their attention to how they have been led previously by the divine powers but from thenceforth they are given choice and prerogative that they may shape their own destiny. But he also tells them that they will be held responsible for the consequences of their acts under the laws given by their divine, but thenceforth invisible, ruler. Gradually other religions are evolved in Egypt, Persia, Greece and Rome. Also the Scandinavian countries in the north received their religious system, foreshadowing in a great measure the latest and the most sublime religion of all, namely the Western Religion—Christianity.

We have just been celebrating the close of the cosmic drama, which recurs annually—the commencement being the mystic birth at Christmas

and the mystic death at Easter its close. And just before the final act of crucifixion in the drama as portrayed in the Gospel, we find the Christ partaking of the last supper with His disciples. It is stated that then he took the bread and broke it and gave them to eat saying, “This is my body.” He also took the wine and they all drank of that mystic blood. Then came the injunction which we will particularly note, namely: “This do in remembrance of me, until I come.”

As a consequence of this injunction we find that through the centuries Christian communities every Sunday celebrate the Lord’s Death “till He comes.” They are performing the sacred mystic rite in remembrance of Him. Let us now suppose that a stranger unacquainted with the Christian religion and its customs came to our land and visited church after church, finding everywhere these devout communities gathered around the table in fond remembrance of their Lord and that this was explained to him. How would the actions of devotion and devout remembrance on Sunday compare with the actions of the same communities during the other six days of the week, when “every man’s hand seems to be against the hand of every other,” in direct contravention of the commandment given by that Lord to whom we seem to pay homage on Sunday?

He also said, and in that commandment He sounded the keynote of Christianity, “thou shalt love the Lord thy God with thy whole heart, and thy whole mind, and thy neighbor as thyself.” It is easy to go to the Lord’s table on Sunday to eat and drink with Him, but alas, alas, how difficult to bear His cross on Monday, to deny ourselves that we may serve and help others, instead of so acting that we more than merit the accusation of the poet that “man’s inhumanity to man makes countless thousand mourn.”

The question: What is love? seems difficult to solve. That wonderful thirteenth chapter of first Corinthians gives us an idea, but that is rather abstract. We need something more concrete that we may work upon it and bring it into our lives. Let us therefore take as an illustration the brotherly love in a family. There the children are the offspring of the same parents and thus in the actual

blood relationship of brothers and sisters. Within the family circle we may find some excellent material for guidance in the larger circle of human fellowship.

One of the most striking facts is that although sometimes brothers and sisters disagree and quarrel among themselves, love still remains and they will defend one of the family members with whom they are temporarily offended as readily as any of the rest of the family. When one is attacked it seems to act as a call to the rest to rally to the rescue, and they always respond in the normal family. If one of a family does a disgraceful act, his brothers and sisters do not go out and publish it, nor do they gloat over his misfortune, but they seek to cover up his misstep and to find excuses for him, for they feel a unity with him.

So also would we feel toward the larger family, if we were imbued with the Christian sense of love. We would seek to excuse the missteps of those we speak of as criminals, to help them, to reform rather than retaliate, and we would, should, and ought to feel that what we call their disgrace is really and truly partly ours as well. When one of our countrymen achieves a notable feat, we feel that we have the right to bask in his honors. We point with pride to all the notable sons of our nation, and in the name of consistency we ought also to feel the shame of those who have failed through conditions in our national family, for we are truly responsible for their downfall, perhaps even more than for the honors of those who achieved.

In the little family, when one of the members show talent, usually all unite to give him or her the opportunity and education that will develop them, for all are prompted by true brotherly love. We in the national family generally obstruct and smother the precocious ones under the heel of the economic necessity of earning a living. We leave them no leisure for the attainment. O that we might understand our national responsibility and seek out by means of commissions those of our little brothers and sisters who are talented in any direction, so that we might foster these talents to the eternal welfare of humanity as well as succor those who we now trample down as criminals.



© J. Daniels

*“Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”*

*“Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.”—Matt 12:50, Matt 25:40*  
*Father Robert McCahill serves his sick poor Muslim brothers in Bangladesh with “disinterested love.”*

But love does not consist in indiscriminate giving. It takes into consideration also the motive behind the gifts. Many people feed a tramp at their back door because it makes them uncomfortable to think that a fellow being is hungry. That is not love. Sometimes indeed it may be a greater love to refuse a professional beggar food, even though we suffer at the thought of his present predicament—if we refuse for the purpose of forcing him to seek work and become a useful member of society. Indulgence of bad habits in others without discrimination may indeed lead a brother or sister to the downward path and it may therefore be necessary, even if distasteful, and unpleasant, to restrain such ones from following foolish desires. The point is that whatever our actions may seem from a superficial standpoint, they should be dictated by the keynote of Christianity—Love. For the lack of

this, the Church is languishing, the light upon the altar is almost gone out. Many have left to seek the light elsewhere.

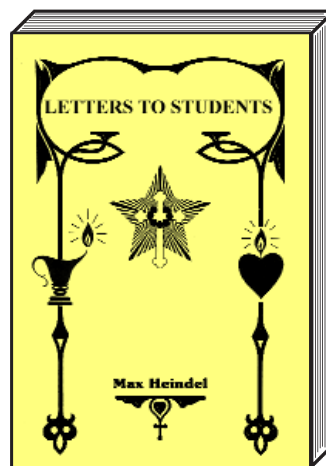
And therein lies another grave mistake: such conduct is analogous to that of the crew on a sinking ship which takes to the boats rather than standing by the pumps as long as possible to save the ship. It is alright to seek the light, but there should be the purpose to use it properly. Did you ever stand close to a railroad track on a dark night and see a train approaching? Did you notice how the gleaming headlight sends its powerful rays ahead upon the track for a great distance? How, when it approached you these rays were blinding to your eyes? How it rushed past and then in a moment you were in utter darkness? The light that shone so bright in front gave not the slightest ray to the rear and thus the darkness seemed all the more Egyptian.

There are many people who seek the mystic light and acquire a great deal of illumination, but like the locomotive engine spoken of, they focus and concentrate it upon the track which they themselves are to pursue. They take every possible care to let no ray stray from that path so that every vestige of light may be used to brighten their own way. They work only to one single purpose; namely, to attain spiritual powers for themselves. So concentrated are they upon that object that they never even suspect the Egyptian darkness that envelops all the rest of the world. But Christ commanded us to let our light shine, to place it as a city upon a hill which no one could fail to see; never to hide it under a bushel, but always to let it illuminate our surroundings as far as its rays will reach.

Only insofar as we follow that injunction are we justified in seeking the mystic light. We must never keep one single ray for our own particular use but we should strive day by day to make ourselves so pure that there may be no obstruction to the divine light within, that it may flow through us in its fullness, to all of the human family who are suffering for Light and Love. Many Indeed are called, and few are chosen. Let us take this to heart and be so zealous for Christ in all our dealings and doings, so that indeed we may be chosen; chosen to do His work of Love. □

# Letters To Students

By Max Heindel



*This book contains the direct personal communications of Max Heindel with students of the Rosicrucian Fellowship from Christmas 1910 to January 1919. These ninety-seven letters, written in the intimate, earnest tone of a teacher and friend, make inspiring and instructive reading.*

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## READERS' QUESTIONS

### *Etheric Footprints, Power of the Square, Recognition in the Desire World*

**QUESTION:** SINCE THE DEATH of our fox terrier we have found paw marks on the coverlet of the bed on which it was accustomed to lie, also a depression as though a small body had lain there. Is it possible that these marks were made by the astral or desire body of the dog?

**Answer:** No, but it is possible that they were made by the etheric body of the dog, provided its desire for reunion with its master was strong enough to cause partial materialization. Animals frequently remain for a short time near a beloved master or mistress after the death of their physical body. If the owner is a "sensitive," frequently he is conscious the fact that the animal is still with him. After death the animal remains in the lower strata of the Desire World, where first it incorporates into its spirit the essence of its past Earth's experiences and then becomes absorbed for the time being by its individual Group spirit. The Group Spirit profits by the animal's Earth experiences, and then sends it back to be born again on Earth.

#### **POWER OF THE SQUARE**

**Question:** Why is the square greater than that of the trine, and will you please define the opposition?

**Answer:** The astrological square is correlated to the cross, and the cross is the symbol of man's evolution in this Day of Manifestation. Man rises by virtue of the cross, on which he crucifies the lower nature in order that it may become a serviceable instrument for the use of the Higher Self. The cross, or the square, represents the form which is best adapted to promote the evolution of mankind. Therefore, the square contains more power which

man can utilize than does the trine or sextile. On the other hand, only a few of the more advanced Egos have attained to where they can control the great power that is contained in the square, and therefore it more often than otherwise upsets them and produces inharmony. At the present time man gets easier conditions and more agreeable results from the trine than he does from the square, but this condition will be changed as he advances in evolution. The opposition is an incomplete square and thus contains less power than does the square because there are only two opposing signs brought into play, whereas the square brings in four.

#### **RECOGNITION IN THE DESIRE WORLD**

**Question:** If it is possible to change one's looks in the Desire World, does not that interfere with the recognition of friends and relations who have already passed into the Great Beyond?

**Answer:** No, actually it would not. A Spirit may change its appearance completely in the Desire World, may allow its form to blend with forms of other Spirits, and it may even permeate a physical body if it so desires, and still retain its individuality and be recognized by someone previously known on the Earth plane. The reason this is possible is that each Spirit vibrates to a particular keynote which is all its own and different from that of all others. In the spirit worlds it is the keynote of the Spirit and not the form that distinguishes each being from another one. Therefore any change in outward appearance in no way prevents the positive recognition of people by those who have known them before they were bereft of their physical bodies. □

## *Johfra and the Signs of the Zodiac*

### *Pisces and Aries*



path of human development through the twelve signs of the zodiac. Man will continue his path, starting the cycle again, but this time on a higher spiral. In the

*Johfra*

Pisces sign, the resolution of form and the borders between self and non-self fall away completely. They constantly overlapped under Aquarius, but under Pisces they disappear from the consciousness. From the point of view of the material world, this freedom of form is seen as sacrifice and death. Seen, however, from a spiritual point of view, it means liberation and birth in new, wider dimensions. Under this last sign the experiences gained in the now-ended cycle are abstracted. The contents are separated from the factual form. Only the essence of the experience remains.

The characteristics of the sign Pisces are therefore synthesis, resolution, and liberation. The mystic comes under these headings as he turns away from the world of phenomena and, looking inwards, sinks into the primordial basis of all things, from which he himself once came. The circle closes here. Life came once from the primordial ocean. Now it returns to it, more conscious and richer in experience. Is it then surprising that Neptune, god of the sea, has been attributed ruler of this water sign? The former ruler, Jupiter, did express the generosity, mercy, and nurturing aspects of Pisces, but it was not until the discovery of the planet Neptune that an explanation was provided for the

**P**isces, the Fishes, is a negative sign, the last of the water triangle, so water in resolution. The sun stands in this sign at the end of February when the last dead bits of winter are cleared up and nature slowly prepares itself for the beginning of a new cycle. Neptune is the ruling planet. Before 1846, when this planet was discovered, it was Jupiter.

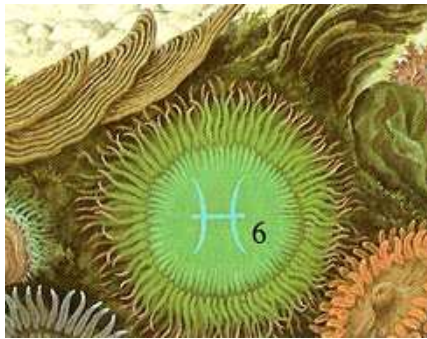
The sign of Pisces forms the last phase in the

*This is the third of six articles comprising both text and paintings by the artist Johfra. Rays reprint permissions have been graciously granted by Johfra's wife, Ellen Lorien.*



urge to self-sacrifice and resolution in the sea of life of the Piscean mystic.

The sign of Pisces was originally illustrated by one fish or by the fish-man John. In Mesopotamia though, it was shown as a 'girdle,' a rope or chord



with which the fish were tied, swimming in opposite directions.

I have combined this latter idea with the Chinese Yang-Yin sign: the depiction of

absolute balance and the eternal play between the male and female principles within the revealed unity. It symbolizes the complete person of this last sign of the zodiac.

The girdle binding the two parts together is composed of the twelve signs of the zodiac which have been passed through (1).

The red fish, which represents the active part of this person, points downwards, diving into its inner world (2). The blue fish, the passive part, represents the outside world, because man has no more interest in the world of phenomena; it has become unreal to him (3). His only reality is the immeasurable kingdom of the primordial oceans of his inner world.

Top left is the sign of Neptune (4.) Top right is that of Jupiter (5), and bottom centre the symbol of Pisces (6).

## ARIES

**A**RIES, THE RAM, is a fire sign. The sun is in Aries from 21 March to 21 April. It is ruled by Mars. It is a positive sign, fire in generation. In Aries the sun is in the beginning of spring,

bringing new light, new life.

I have tried to stress the fact that the development through the twelve signs starts with Aries. For this reason I have chosen to depict the primitive ram. It is, of course, obvious that there are also more

advanced Ram "natives", more mature spirits, whose Aries nature is more highly evolved. Yet, with an eye to earliest beginnings, the ram is depicted here in full movement, his main characteristic. He runs blindly through everything. He is no ordinary, mindless ram though, he is the famous ram of Greek mythology whose golden fleece was conquered by the Argonauts from the fierce dragon that guarded it. Closely linked with Mars, his ruling planet, he gallops headlong, oblivious to his surroundings, completely closed in on himself.

The warrior is Mars, god of war. He is in full armor, and yet his sword stays sheathed. He has not come to destroy; instead, he bears a burning torch in his raised right hand. Here he is Prometheus, bearer of light. He kindles the fire of enthusiasm. The ram brings the élan of a new beginning. He is the pioneer. Old edifices of the established order topple. Opening is made for fresh developments.

There has not yet been time for experience under Aries, hence, the presence of the figure Avidya (ignorance) as Aries was imagined in ancient Buddhism (1). She appears with her lamp in the





background at the right, carrying it before her to light her surroundings. She can see nothing through her blindfold, which represents her lack of experience of life. Nevertheless, she wears the green cloth of hope.

As counterpart, the magician of the Tarot is to be seen in the left background (2). He is a native of Aries, at a high level. Through experience, he has become the ruler controlling the four elements of creation with his Mars power, and he will use his will to work positively on them. The elements of creation are symbolized by the magical attributes lying on

the altar before him. They are the staff (3) with which he controls the elements of fire (to be compared with the world of Atziluth from the Cabbala); the sword (4), which rules over the elements of light (the third world, that of Yetzirah); the goblet (5), the element of water (the second world, Briah's); and the pentagram (6) (the fourth world of Assiah). With his right hand, he holds his staff (7) up to the heavens to attract the cosmic powers, which he directs down to the earth, his field of operation, with his left hand (8). The never-ending circle, the lemniscate (9), can be seen above his head. This is the sign of the eternal.

The magician stands in front of a closed door in the rocks, which bears a circle of twelve stars (10). These signify the twelve stages of development through the signs of the zodiac that will commence behind the door.

A lizard-like creature (11) sits on a stone in the foreground. It is the Basilisk, whose mere look could destroy all life. The Cabbala has this creature as symbol of Geburah, the sephira that is associated with Mars. In alchemy it corresponds to the Salamander, the inspiration (inhabitant) of the element of fire.



15

## Star Teachers

Even as a bird sprays many-colored fires,  
The plumes of paradise, the dying light  
Rays through the fevered air in misty spires  
That vanish in the night.

These myriad eyes that look on me are mine;  
Wandering beneath them I have found again  
The ancient ample moment, the divine,  
The God-root within men.

For this, for this the lights innumerable  
As symbols shine that we the true light win:  
For every star and every deep they fill  
Are stars and deeps within.

—George William Russell

The entire presentation is framed by pointed iron shapes which strike through each other and which I have used to try to express the character of the powers of Mars. At the bottom, the official Aries sign is to be seen in a regularly sided five-cornered



symbol, the pentagon (12). The pentagon refers to Mars, being associated with the fifth sephira of the cabbalistic tree of life.

The following magical signatures can also be seen in the presentation: going round the picture, starting from bottom left, the signatures of the planetary archangel Samael (13), the astrological sign of Mars (14), the seal of the planetary spirit Pharos Phalel (15), the seal of the planet Mars itself (16), the sign of the planetary intelligence Graphiel (17), and three signs belonging to the planetary intelligence Barzabel (18). (Continued) □





# ASTROLOGY

## *Practical Astrology is Spiritual Astrology*

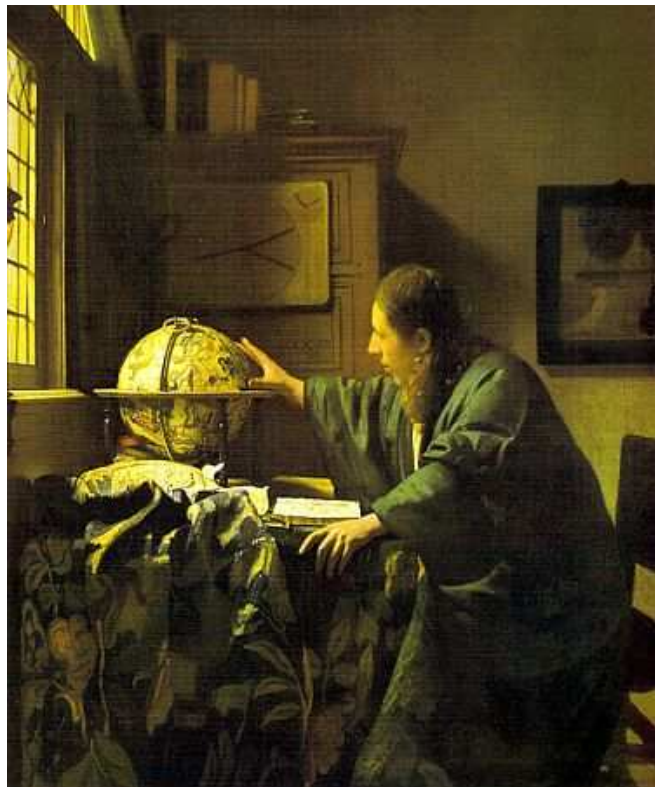
**T**HOSE WHO WOULD LEARN to lisp in the language of the Gods must acquire a stellar speech which is of the soul and spirit. Those of you who would become practical astrologers can do so only through first realizing and knowing the true spiritual kernel which is the mystical import and message that lies back of the divine symbology of the zodiac.

We are now standing within the sunshine-threshold of a New Age, an Age when we shall know and move in worlds other than this world of form. Worlds of soul and spirit will become open to our sight—that is, to those who are precocious and pioneer in their rational evolution of consciousness.

Would you be among those to know of and use the new soul language, my friend? Would you like to become a truly positive practical person, a soul of sound balance and proper poise? I know those of you who feel the forces of the New Age would like to be in this class and I would hope that all who read this are included.

We are at the end of the Piscean Age, a transitional time of of cleansing-closing. The forces of the New Aquarian Age will foster conditions which will produce spiritual intelligence. Thus altruism will prevail while egoism will wane.

The word “practical” calls to mind that which speaks of the concrete affairs of the world and its business. But none of us is properly practical without a true knowledge of the spiritual, and especially as it relates to the zodiac. In short, to know about all worlds and their beings, visible and invisible, we must become practical mystics. We must



Oil on Canvas, Johannes Vermeer (1632-1675), The Louvre

*The Astronomer*

become occult (Uranus) and mystical (Neptune); that is, we must feel knowledge as Truth in the Heart and know it as Wisdom through mind-consciousness.

All of the archetypes for earthly phenomena, from the simplest mineral to the highest saint or genius, are to be found in the spiritual worlds. On earth we see only the forms, the reflected images, of true being; we see nothing of the spiritual Beings behind the forms. From the purely physical standpoint, how then can we say we know the real man? How can we know the real man if we know only the exterior personality and its brainbound consciousness? We know little or nothing of man or earth through outer expression. If we would know the real we must live such lives that we at last are able to look behind the scenes of Nature, which which is the vesture God.

No better means exist to pierce through the wall

Planet Art

of the senses, open up spiritual sight and hearing, and thus produce a new soul-language, than the study of astrology from a spiritual basis. And it is from this basis that the writer offers these hints which make one a truly practical astrologer. If the method is sedulously followed the power of a true poise and balance can be drawn out of the soul, promoting Christ-consciousness. To be a truth-telling astrologer means that one has become conversant with the sidereal language of the Gods, which is eminently practical. We come into a real self knowledge; man becomes revealed to himself, he discerns his soul forces, and through the application of wisdom, self-unfoldment can take place on a scientific basis. Man begins to flower, and as Paul says, Christ will be formed in him, and so will the Heavens rejoice.

If you would seek to release yourself from the circle of necessity—and every horoscope shows such a circle—if you would secure as your possession a state of superconscious mind while still using the physical body, you must allow the Divine Will to play through you and within you. You can become divine music and musician, instrument and player, when you apply your heart and mind to an intensive study of these ideographs which show man's real soul.

The boon and burden, the work and purpose of earth life is to experience the Christ within, to invite the Higher Man from Heaven to manifest through, use, and guide the personal brainbound man of earth. This earthly and brain-bound man is the personality in contradistinction to the higher man whom we call the Individuality.

The horoscope delineates both our unique personality and physical temperament and aspects of our higher real self, the Christ power.

The quality of our material expression is conditioned by our brainbound organism, and by the degree to which the real self is able to flow through us, for it is the Life that builds and expresses the form. In most cases our destiny determines the general nature and orbit of our experience. Antecedent causes both impede and impel the manifestation of the real man, the Christ-Man, by liberating the Individuality from self-inherited biases and weaknesses. In men of genius, like

Beethoven and Wagner, forces of self-engendered destiny may be particularly strong, acting as stimulus for their self-expression. Beethoven became deaf and Wagner was exiled for fourteen years, suffering from the mockeries of disbelievers and philistines, as do most pioneers.

It should be the aim and end of today's practical astrologer to learn to be true to his own soul, for only by authenticity and self-knowledge can he best use his brain mechanism and physical body. This is the first fact to realize and apply: Though we exist and manifest on this material plane in a dense body, yet is this same body the temple of the living God, the Christ within.

The second point to examine is the type and quality of the brain, the mental capacity, its strengths or weaknesses, whether it can control the personality through the light of the higher self, the solar intelligence shining through the mind and body of the man.

When the Sun's forces irradiate the personality and mind of the man, victory is attained, and this victory can best be wrested from a horoscope that is generous with difficult aspects, for these develop the necessary spiritual muscle to make victory possible. In fact, the souls that accomplish and attain are frequently those whose star maps contain many adverse aspects. Through these afflictions the soul passes through intense unseen struggles and becomes the victor in life's greatest battle—winning the soul for the Kingdom of Light. The mystery and purpose of life cannot be known until the Truth makes us free, and Truth is not to be found on this material plane but in the higher spiritual worlds.

The practical astrologer's third objective is to study the soul's map to determine the disposition of the desire nature? We first assess the Ego's mental quality and the power of will before we attempt to identify the direction the desire nature will take, for will and wisdom under the higher man's control will actuate and modulate the desires.

The earthly perfection of humanity prepares us to enter upon a higher spiral of our cosmic evolution. It has taken aeons of time to make man what he is today, and his dense body is his most perfect vehicle. Yet no one of our bodies or vehicles is the

real man, nor is the personality the lord of the body. However, it is through the personality that the Divine Ego, the Real Man, alone can work.

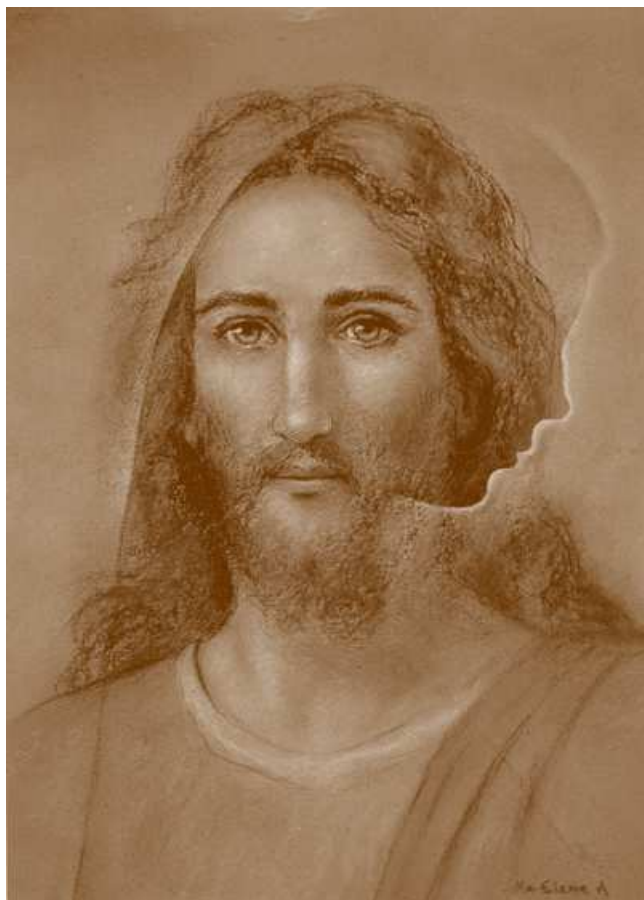
We can conclude that self-knowledge includes knowledge of our destiny-duty (karmic) inheritance, which can best be revealed through the study of astrology. For this divine language can reveal our souls. We can bring light to dispel psychic shadows and clarify mental obscurities. .

This Earth of ours, given into our hands by the Gods in utter Love, is our schoolroom. As Virgin Spirits we have been given a field for our evolution. And it is here on planet Earth, in these our physical bodies with our Moon-minded brain consciousness, that we can become Christed.

There are many, including occult teachers, who labor under the delusion that the personality has to be castigated, stultified, or slain in some wise if they would attain to the spirit worlds. This belief is utterly wrong. It is only by virtue of personal experiences that the Ego can unfold its latent powers and put on Christ through spiritualizing the flesh and mind.

While self-renunciation promotes flowering of the spiritual life, historically, spiritual striving has often looked more like an exercise in self-extinction. On the contrary, it means a far more intensive and engaged interest in life—Life itself! Real renunciation consists in the wise and wholesome use of the personality for Christ's sake, for the God-Man within, and not in ascetic self-abuse and abandonment of the dense body's legitimate needs. The Earth and individual human bodies are to be cared for, without sentimentality and indulgence, not to be damaged through unbridled passion or demeaned through unhealthy asceticism.

Rather than being a negligible instrument, the personality is a condensation or focalization of the sum of our past experiences cast by Saturnine-lunar forces into a space-time matrix. Those who dislike or disparage Saturn must remember that there could be no bodies, earth or forms without this great Teacher and Builder. It is Saturn who arrests divine motion or spirit and solidifies it into the Earth and our physical forms that we may live here for a few years! So the personality is the fruit—the very essence, as it were—of many pre-



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*When the personality (Mary) becomes a clear channel for the Individuality or higher Self (Christ), the purely personal concerns of the lower self fade into the background and one lives in and for Him Who is the way, the truth, and the life.*

vious lives in many and various bodies on the earth plane, but in particular the last incarnation.

It would appear, therefore, that the chief work of the practical astrologer is to learn to fine tune and perfect his own instrument.

As long as we keep in mind the fact that the personality is the channel for the Divine Man to use, we can never become isolated, selfish, or separate. So we must ask ourselves, "Am I living for myself and earthly illusions or for the higher God-Man, and thus for the All, the Christ of Humanity and the Christ within?" This is the vital question, and the true practical astrologer should look at his and others' horoscopes to see what notes are silent, off tune and tone, or poorly sounded or wrongly accentuated.

In short, to be a true practical astrologer one must become what Plato called a "soul-artist." Through astrology and the soul-artist's technique

we become adept in using our instrument. But we realize that the instrument is a means by which God-in-the-making, the Ego, can approach and prepare to enter the lofty realms of the Divine.

We have no right to invest our time and powers in astrology unless loving service is our motive, and according to our purity of purpose so will the Lord bless our efforts.

If we study astrology wisely and well, enriching it with meditation and contemplation, we come to realize within us Him Who is the Player of the instrument—the Christ-Man. We become living co-operators with God and learn of His grand plan for us. We cease to make further adverse destiny (karma) and begin to consciously liquidate the accrued destiny-forces of our past lives. We grow closer to the spiritual worlds and their beings because with every year a finer spiritual power permeates our head and hands from out of the spiritual consciousness of our heart. Our feelings and thoughts are imbued with the wise promptings of the Holy Spirit. We create a true soul-symmetry which is Christ-poise. But remember this truth, my friends: It is our attitude of mind and soul in meeting and receiving any experience, rather than the experience itself, that really counts.

All experiences in life, painful or pleasurable, tend to expand the consciousness, to produce in the end more light and wisdom, for wisdom is born of suffering and becomes the preventive of future pain.

True astrology leads one into the Mysteries, and true astrologers are thus students of the Mysteries, the inner spiritual verities. Therefore they see the need for balancing their own lives so that they can effectively help their fellows.

Let us realize that we are called to develop in a Sun-like fashion and not to remain polarized in one direction only, for we are in truth Sun-beings. Let us look upon our personalities as soul nutriment for the Divine Ego. This awareness helps neutralize the sting of painful experience and encourages us to do our utmost in life's every contingency. .

Would that you could know this truth also, that Saturn is a great Christ Angel whom we entertain

unaware, for it is through his pain-producing pedagogy that we at last become “Gods manifested in the flesh.” This great Teacher helps us to overcome our spiritual blindness and to know that we are Gods-in-the-making. Now can we know what Christ means when He says: “Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatever I command you.”

That is, if we will lay down our personalities for the higher Christ-Man from Heaven, we save our lives in very truth; that is, we discipline and exercise the mind and body, making them amenable to His will. This is right evaluation of the personality. The mind works lovingly for the higher being and seeks nothing for itself; is not vain nor puffed up, does not behave itself unseemly, but lives, moves, and has its being in love and wisdom.

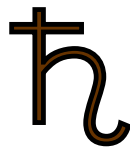
When we stop regarding the personal life as an end in itself, then the Law is on our side and we make great strides in our evolution. Then we begin to rule our stars and cease creating bad destiny for the future. So does astrology become our greatest help and highest privilege.

The only power that will never fail us is the power of the Spirit. If you would be rid of fear and worry and be light bearers to others in this time of transition, try to live in the Eternal and in the reality of Life itself, not in the external trappings of the ephemeral. The peace that passeth understanding cannot be secured until you know the eternal verities and live in the presence of God.

The Good Law which is Love asks only your acceptance of the discipline of life, for your soul's forces can not flower until you make your personality amenable to the control of the Christ. Those who take the higher Christ path will go through storms and be met by trials. But they know that their necessities are always God's opportunities.

Let us acquire and practice the knowledge which astrology teaches and realize that character is destiny. What we do is who we will be. Our future is being built now. □

—John Jocelyn



*The discipline of law and the suffering incident to confinement in the forms of personality purify the soul. In this womb of the soul the individual Christ is born.*

## *Progressing the Horoscope*

**T**HE MOST PRACTICAL and interesting phase of the absolute science of astrology is the progressed horoscope. Here is shown in general terms each year's experiences of the individual in this physical life. No student can say what anyone will do under these aspects; he only sees the indications, for as is often said, "the stars incline, but do not compel."

In the progressed chart can be found the time when a long-standing illness will pass and the person may again take an active part in the world's affairs. Here may be noted the success of the struggling inventor, and there where another may turn from cant and bubbles to seeking realities. More and more does this science fill one with wonder and amazement in its exact denotations. However, one can state most emphatically that only the student who takes up the study of astrology with some degree of veneration will make any great advancement, because it is a spiritual science and as such cannot be desecrated with impunity.

Before progressing a chart for a future year, always rectify it by dates of events which may be given. As the degree of the rising sign changes every four minutes, unless the minute of birth is first determined it can make a difference of a year or more in predicting an important event. For instance, suppose in a chart the progressed Mars was approaching a square of the radical Ascendant, indicating an accident (natal horoscope denoting accidents). Suppose Mars was moving less than forty minutes a year; if the natal horoscope was half an hour incorrect, the student would miss this primary direction by some years.

When asking an instructor how to rectify horo-

scopes, the writer was assured it is an art in itself. It is, truly. But the only way to learn is to get at it, no matter how blundering one may at first be, for by those blunders one can work out a fine system and gain excellent training in learning how to judge future events.

To find the minute of birth, the student should first cast the natal horoscope for the time given, then progress it to the time of any of the data given as guides to rectification. Taking the configuration, he looks for indications of the nature of the event he is endeavoring to prove. Suppose it is a date of marriage. We first look to the primary directions. Here we may note if the progressed Midheaven is within about a degree of conjunction with the radical Venus, or if a similar configuration prevails. For the secondary directions, we might look at the progressed Moon, perhaps near an exact trine to its radical position. If we turned to an ephemeris for that year, we might see the ruling planet transiting some benefic on that date. Such testimonies would prove the time as given right; perhaps within a few minutes. Correcting the natal time to make this direction exact, the student may progress the chart to the dates of other given events and strike an average for the true time of birth.

All marriages are not denoted by a progressed M.C. conjunction radical Venus, or trine radical Moon; or the progressed Sun conjunction radical Venus. As there are many ways of expressing any action, so does astrology diversely indicate similar events, but it shows or describes the event exactly as pertaining to each individual.

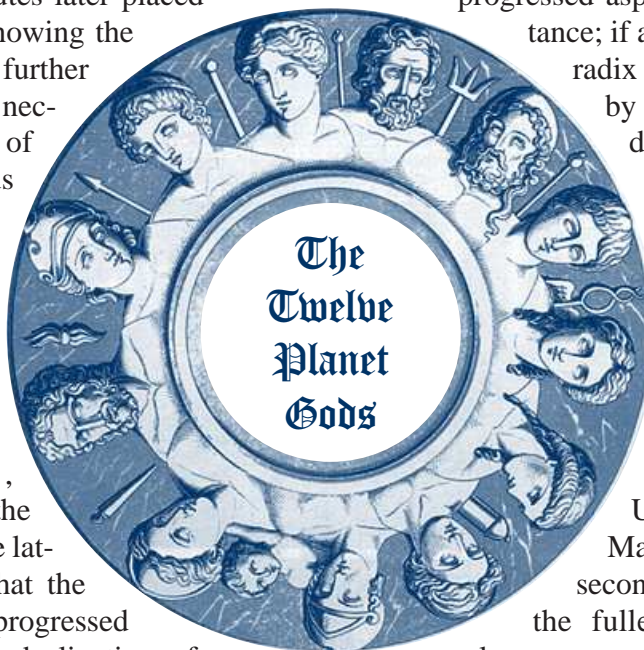
Astrology makes one think, and if the student, having the right attitude, is in earnest, he will advance as rapidly as he can assimilate the knowl-



edge. Knowing many little points will greatly facilitate the work of rectification. For instance, when the writer was recently rectifying a chart, the time given showed the person to have the last decan of Capricorn rising. This described his personality very well, except that he is slightly deaf. Sagittarius was on the cusp of the Twelfth House and Mercury was in the Eleventh House, being in square to Mars. Referring to page 67 of *The Message of the Stars*, one reads that if Mercury be in the Twelfth House and afflicted, deafness is denoted. Recasting the horoscope for fifteen minutes later placed Mercury in the Twelfth, showing the above affliction. Only one further slight change in time was necessary to prove the minute of birth. Thus are numerous aids given the student.

Having rectified the horoscope, one proceeds to progress it to the present year, figuring each planetary position: its declination, and the declination of the M.C., Ascendant, and cusp of the Sixth House. Regarding the latter, it may be observed that the parallel declination of the progressed Sixth House to the same declination of radical Mars or Saturn may be the only configuration showing a serious illness. The writer recalls a progressed chart of a man who was ill for two months. The only aspect was the progressed Sixth House in exact parallel with radical Mars, the lunar direction relating more to his business; besides, a secondary direction alone would not indicate a long sickness.

Having placed the planets in the chart for the progressed birthday, on the reverse side of the sheet place the twelve months, beginning with the adjusted calculation date, and opposite to it the monthly longitude of the Moon; as: Aug 17, Moon 8:37 Virgo. Below this, Sept. 17, Moon 9:42, etc. Place all lunar aspects in the month of their culmination, writing after them their exact longitude, as: Pg. Moon trine Rd. Uranus (8:52). One will thus be able to see at a glance. what part of the month a lunar direction culminates. Next calculate and place



on the sheet all primary directions in force. First note any aspects of the progressed Sun to the position of natal or progressed planets, the M.C. and Asc. Next figure the mutual directions; then note important transits, and if any New Moon forms an exact configuration.

After the tabulation, the student takes up the general reading of the year's events of the person. It may be mentioned that only that which may be shown in the radix will affect the native by progressed position. If a planet is not a significator its progressed aspects will have small importance; if a malefic is an afflictor in the radix it will be in like significance by transit, by lunar and primary direction. Likewise if a planet be in benefic ray it will bring its sunshine.

First then, the primary directions are studied carefully, heeding any counterbalancing aspects. Next take up the secondary directions, including the position of Neptune, Uranus, Saturn, Jupiter and Mars transiting the radix. The secondary directions usually give the fuller reading, but they most always assume the nature of the important primary; although there may occur both desirable and undesirable experiences at the same time.

The advanced chart is read in connection with the natal one, excepting aspects pertaining to the former alone. In determining an event indicated, the significator is studied. It will have somewhat dissimilar meaning in different horoscopes. Its position by House, Sign and Rulership must be given thoughtful attention. For instance, suppose in a man's chart Mars, ruler of the Second House, is in the Eighth house, there being no planet in the Second House; then aspects to the radical Mars would largely relate to the man's finances. Suppose Mars, ruler of the Third House, were in the Eighth House, no planet in the Third House; then an aspect of the Moon transiting the Third House trine radical Mars would likely indicate a short trip. Suppose Mars to be in the Sixth House; then malefic aspects

Dover Pictorial Archives

thereto might denote some fever or inflammatory disease, temporary or otherwise, according to primary or secondary direction. In one figure a long period of intestinal illness was shown by the progressed Ascendant (Virgo) coming into opposition with radical Saturn, the latter being ruler of the House of sickness.

While textbooks on this science are very helpful, the student must gradually learn to think out these problems for himself. Astrology is like that excellent game of golf, in which it is impossible to reach perfection. Likewise, there does not seem to be any limit to the knowledge one may obtain from the study of astrology.

Regarding the time of an event: The influence of primary indications last from a month to over a year, according to the aspect under consideration and the relative significance of the planets in the radix. Thus several secondary directions may bring out a number of desirable conditions under a benefic primary.

To ascertain the date of some special event note that it may occur on the date of the lunar culmination, or several days before or after this date; however, it is usually shown by an agreeing transit or New Moon which is in exact aspect, thus pointing even to the part of the day the event may happen.

While holding that everyone should study this science, one realizes from looking at some horoscopes that it would be extremely difficult for many people to reach proficiency. However, if only one member of a family would take up its study in earnest, innumerable benefits would be shown them, especially if that member is a parent. The latter can see a child's various needs—physical, mental, spiritual—and give appropriate guidance. For instance, the father would not try to coerce his son to enter the same profession or business as himself, but would glean from the son's horoscope what his real talents are, what weaknesses he needs to overcome, and the general nature of his work in this world.

The older student can be of great assistance to his friends. By personal demonstration he can dispel their superstitions and broaden their view of life, showing the hand of divine purpose, seemingly hidden, but ever working to create marvelous order, system, and harmony. □

—N.B. Goodrich

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## Western Wisdom Bible Study

### *Bible Correspondences with the Rosicrucian Teachings*

**T**HE WORD "BIBLE" comes from the Greek word *biblos*, which means "book." The Bible is the spiritual textbook of the Western world, and *The Rosicrucian Cosmo-Conception* furnishes the key to this textbook. The Bible gives a general outline of that portion of the Earth Period included in the Fourth Revolution on the Fourth Globe (Earth), beginning with a description of the Polarian Epoch in Genesis, and ending with the beautiful, inspired word picture of St. John the Divine in Revelation, where he describes the Second Coming of the Christ and His handing of the Kingdom back to the Father. The Bible gives the general outline of this great scheme. The Rosicrucian philosophy fills in the details.

The Bible, like all great occult documents, is capable of a sevenfold interpretation. There is the historical, or terrestrial; the mystic, or the story of the evolution of the human soul; the physiological; the astrological; the cosmic; the alchemical, this dealing with the creation of the Golden Wedding Garment consisting of the two higher ethers, these forming the body in which we shall function when we meet the Christ in the air at the time of His Second Coming; and lastly, the deeply occult interpretation which we shall obtain when we become Initiates.

In the first chapter of Genesis we read that Noah found favor in the sight of God. In its cosmic interpretation the story of the Flood is the story of the beginning of creation, when the spirit of God



*Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

#### ***Samuel Rejects Saul***

*Jehovah's rule through his prophets gave way to human self-determination when Saul, Israel's first king, was anointed by Samuel. But Saul, fallen man following his own material impulses, disobeys and separates himself the Word of God, as symbolized by tearing Samuel's cloak.*

moved upon the face of the waters to create the Cosmos. In its historical interpretation we have the story of the submergence of the last of the islands of the Atlantean continent. In Genesis we read of the Ark resting upon the peak of Mt. Ararat, while in the *Cosmo-Conception* we are told that Jehovah led the people out of flood-drenched Atlantis, eastward through Asia into the Gobi desert, which holds within its bosom some wonderful secrets for us in connection with the past history of mankind.

Here we have two interpretations of the same story. In the Gobi desert we find the beginnings of our Fifth Root or Aryan Race. Abraham, Isaac, Jacob, Joseph, Moses, and Joshua were the spiritual teachers of infant humanity in the early days of the evolution of this Race, and the first books of the Bible are filled with the stories of their lives and Initiations. These spiritual teachers lived so close to Jehovah and His angels that they were in constant communication with them. These books of the

Bible are filled with the visions of angels and the direct words of Jehovah to His people. As time went on, the people grew further away from spiritual knowledge and became tired of spiritual leadership. They longed for a human king, and so we come to the crowning of King Saul, which marked a definite downward step into the way of materiality. King Saul, instead of receiving his inspiration from Jehovah and the angels, consulted the Witch of Endor, and was ever surrounded by evil spirits. He was what we know in this philosophy as an involuntary clairvoyant.

The books of Kings and Chronicles narrate the wars and dissensions of the people as they fell deeper and deeper into materiality. About 600 years before the birth of the Master Jesus, Nebuchadnezzar carried the majority of the Jewish people away into captivity in Babylon, while the rest of them fled to Egypt. About 700 years later the Jews were permitted to return to Jerusalem by King Cyrus of Persia, in order to rebuild the Temple. It was during the seventy years of captivity that the Jews compiled the books of the Old Testament.

In the books of Job and of Esther we find wondrous stories of Initiation. The Psalms, written by the Poet-Initiate David, voice the ecstasy of the spirit as it touches the realms of spiritual things. He shows us the Way of Attainment from the beginnings of the neophyte to the conscious realization of the Initiate. In the book of Proverbs we find all the secrets of the ancient alchemists. The Songs of Solomon strike the highest spiritual note of the Old Testament. This is not the love story of a man and a maid, as has long been supposed, but the song of the equilibrium between the two poles of the body of the Initiate.

The four major prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, are the four great lights of the Old Testament. They are called the major prophets because of their ability to read from the Memory of Nature, which is God's great picture book and which holds the panorama of everything that will take place upon the earth during this Earth Period.

Isaiah tells us of the birth of Christ Jesus 700 years before His coming; that He should be born of a virgin, and His name should be Immanuel, which means "God with us." Isaiah describes for us the beauty of the Aquarian Age, thus "The wolf also



Fresco (detail), Raffaello (1483-1520), Sant'Agostino, Rome

### ***The Prophet Isaiah***

*"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me"—Isa. 6:8. From the World of Life Spirit, the true Memory of Nature, Isaiah could see the First Creative Day unfold.*

shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." He tells us, too, that "the lion shall eat straw like the bullock," showing that the time will come when all evolving life waves will use vegetarian food. The consummation is pictured in these beautiful, inspired words: "They shall not hurt nor destroy in all my holy mountain. . .for the earth shall be full of the knowledge of the Lord as the waters cover the sea." He gave this prophecy approximately 3500 years before it was destined to be realized on earth.

Jeremiah, too, predicts the coming of a great world savior, and laments the downfall of humanity into materiality. He foretells the fall of Jerusalem and the destruction of the Temple. The book of Ezekiel is filled with dreams and visions of deep interest to the occult student. He says that he has gathered them from "the chambers of imagery,"

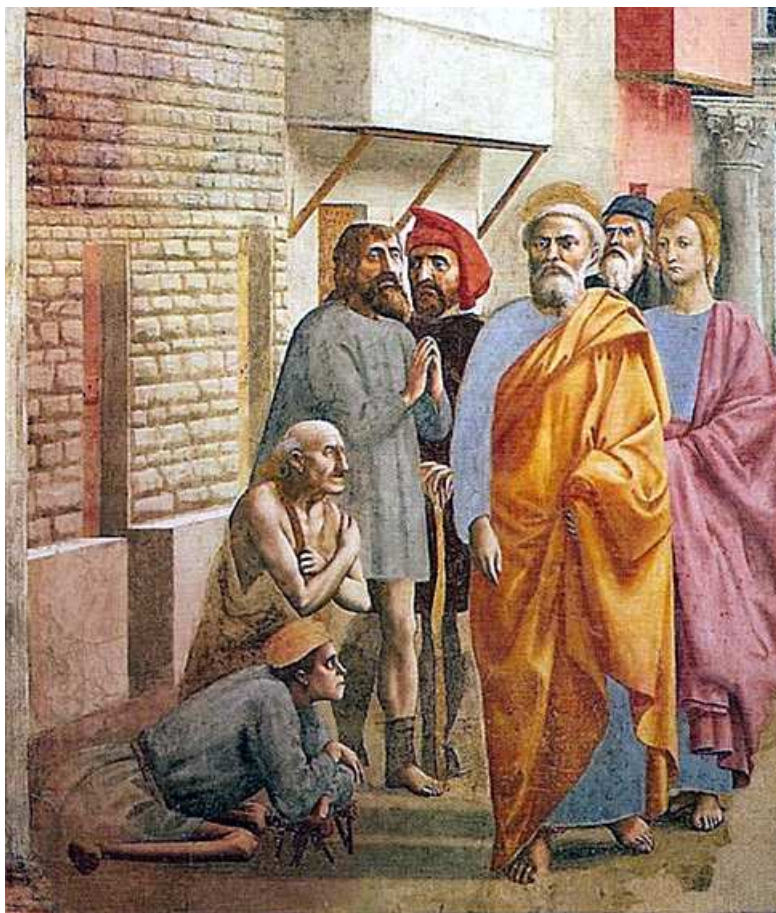
which the Rosicrucian School knows as the “Memory of Nature.” The book of Daniel is the story of his supreme test of faith as he is tried by the Initiation of Fire. This story is the account of his receiving the fifth Initiation of the nine Lesser Mysteries.

The four major prophets are followed by twelve minor prophets. They are called minor prophets because they read from the reflecting ether, this ether containing a reflection from the “Memory of Nature.” The reflecting ether holds its records from a few thousand to a few hundred years. These prophets begin with Hosea and end with Malachi, the latter marking the end of the Old Testament.

About four centuries intervene between the time of the Old Testament and that of the New. During this time we find no book sufficiently inspired to be included in the Bible. A knowledge of the history of this time we must gain principally from the Jewish historian Josephus. The Persians ruled Egypt and Palestine until about 300 years B.C.; then came Alexander the Great with his worldwide empire. Upon his death his kingdom was divided among four of his generals, Ptolemy receiving Egypt and Palestine.

The last of the Ptolemaic line was the world-famed Cleopatra, who reigned in Egypt just thirty years before the birth of Jesus. At that time Rome was at the height of her power, luxury, lasciviousness, and degradation. The brilliant, cruel, crafty King Herod ruled in Palestine. He strangled his two sons for fear they might attempt to displace him, and he executed his wife, a fair flower of the Maccabees. In order to appease the Jews, who were rebellious on account of his terrible cruelties, he rebuilt the Temple in Jerusalem in magnificent style, which was often referred to in the New Testament.

From a spiritual standpoint the world had never known so dark a time. The desire envelope of the earth was so filled with impurities that incoming egos were unable to obtain pure desire stuff with which to build their desire bodies. Therefore it was



Fresco, Masaccio (1401-1428), Brancacci Chapel, Santa Maria del Carmine, Florence

### **Shadow Healings**

*Peter (shown above with John) was so infused with the forces of the realm of Christ consciousness (World of Life Spirit) that the vibratory power of his shadow, or vital body, healed many of those who contacted him.*

almost impossible to do right or to progress spiritually. As a result the time between lives had to be largely spent in the purgatorial region, and there was little affinity for the heaven world. Evolution was nearly at a standstill. All the world was hoping and praying for a redeemer.

It was at this time that the great Sun Spirit, the highest Initiate of the archangelic hosts, the Christ, offered Himself in supreme sacrifice for humanity. The four gospels of the New Testament contain the beautiful story of the life and mission of Christ Jesus. Joseph and Mary, the two highest Initiates of the Essenes, were chosen to become his parents. Mary, an Initiate in other lives, was dedicated at the age of three to the service of the Temple. She had previously received the first three Initiations of the nine Lesser Mysteries, and at the time of receiving her fourth Initiation she saw the glorious destiny

that was to be hers. It was then in an ecstasy of spiritual joy and exaltation that she chanted the first Christmas carol the world has ever known, the song, "My soul cloth magnify the Lord!" which we find in the first chapter of St. Luke, and which has become the famous "Magnificat" of the Catholic Church.

Besides containing an account of the life and mission of Christ Jesus, the four gospels also hold for us the secrets of the four Great Initiations. In the Book of Acts we find the story of the apostles receiving the first of the Great Initiations on the wonderful day of Pentecost. It was then that the disciples, who had hitherto been so filled with weakness and frailties, became holy men. It was on that day that the impetuous, vacillating, uncertain Peter became so holy that the sick were brought out upon the streets so that his shadow might fall upon them as he passed and they might be healed. It was in the receiving of this Great Initiation, wherein the mind of man becomes Christed, that Peter became the Rock of Initiation upon which the exoteric church of Christ is founded.

The fourteen books of the Pauline Gospels give the story of the life and Initiations of St. Paul. The Rosicrucian philosophy definitely tells us that these Initiations carried him through five of the Lesser Mysteries. St. Paul, perhaps more than any other of the disciples, is a type of the Rosicrucian Initiate, because he has an almost perfect equilibrium of the heart and the head. His love song in the thirteenth chapter of Corinthians is not excelled by any of the songs of that greatest mystic of the Bible, St. John, while his understanding of the intellectual teachings of Christ was so profound that he astounded the Athenians upon Mars Hill. He so impressed the brilliant King Agrippa with his profound wisdom that the latter was "almost persuaded to be a Christian."

In Revelation St. John the Divine has given us a glorious word picture of the Second Coming of Christ and His returning the Kingdom with a redeemed and regenerate humanity back to the Father, at which time we shall learn the larger, deeper joys that belong to the Kingdom of God. □

—Corinne Heline

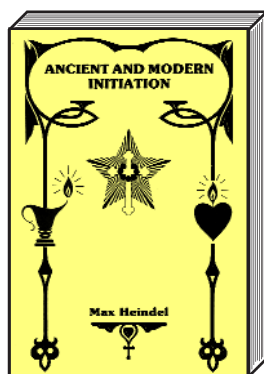
## **ANCIENT AND MODERN INITIATION**

*by Max Heindel*

This volume on the Atlantean/Ancient Hebrew and Christian forms of Initiation contains the results of spiritual investigations conducted by Max Heindel, himself an Initiate. The formulae of Initiation for humanity under the New Covenant are herein described.

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THE SACRED SHEKINAH GLORY  
THE NEW MOON AND INITIATION



### **PART TWO**

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THE TEMPTATION  
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This book will give the sincere seeker of truth a deeper and more mystic insight into the history and alchemical process of Initiation as it takes place in the body of man and is revealed in the Bible. Published by the Rosicrucian Fellowship. Paper. 148 pages. Indexed. Please order on page 64.

## *Symbolic Drawings of Ruth Harwood*

### ORDER OF THE LIGHT

**I**N THE MARATHON of souls it is not the swiftest runners who win the race, but those who reach the goal with their torch still burning. The vibrant center of this pattern is the flame of the soul's valiant consecration.

Chaliced hands represent doers of the Word, disciplined and willing instruments of the living Holy Grail within each one.

In the Western world the full-blossomed rose is a symbol of spiritual illumination, and radiating stamens represent mankind around the earth forming a circle of loving fellowship.

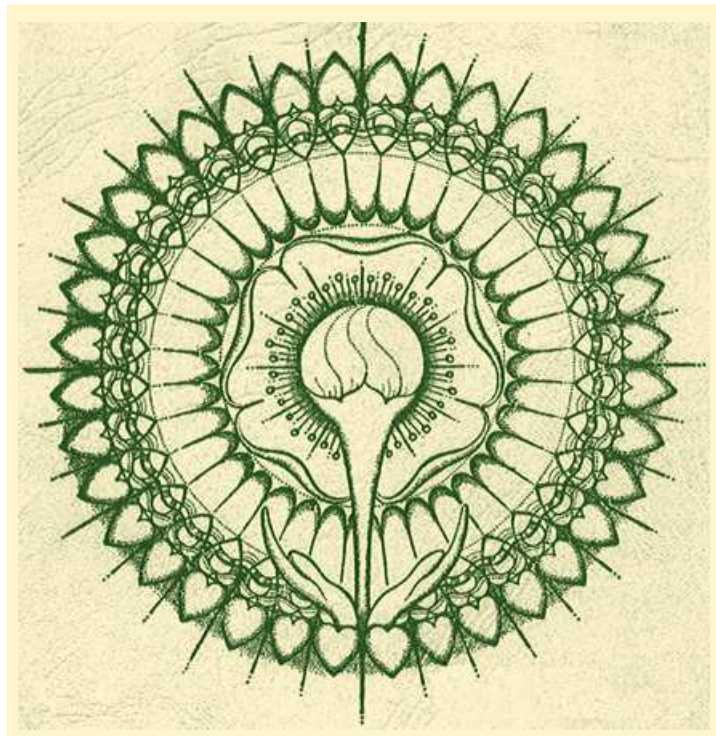
These stamens are thirty-six in number as are also the flames of Light upon the outer circle, one for each decanate of ten degrees. The divisions of the zodiac are lightly suggested, with the cardinal cross and twelve sectors of the circle.

Let the heavenly order and harmony be manifested in our earthly lives. Let us be one in circle-consciousness, knowing that each radius is a true and direct pathway to the center, and each disciple is upon his journey from the Source along his own beam of Light.

This radiating pattern can be interpreted as a circle of ships safely moored in the great peace of the Father's harbor or as Seeds of Light growing towards an immortal harvest. The seed shape is formed by the intersecting arcs of two circles, called a *Vesica Piscis*, or fish bladder, which holds air and

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*Although Ruth Harwood did not confine her interests to the Rosicrucian Teachings, her vision of an emerging Christ-centered global fellowship, expressed in poetry and symbolic drawings, should find a responsive chord in Ray's readers.*



*The radiating balanced pattern of the sun  
Is our bright symbol of life's many in the One.  
Joyous redeeming structure of earth's Brotherhood  
Built from the shining substance of eternal Good.*

enables the fish to jump from water into air. Thus it is a perfect symbol for the bridge between the watery Piscean and the ariel Aquarian Age:

Used widely in Gothic architecture as a design for archways and in art to signify the purified auras of saints, the Madonna, or the Christ, this vesica piscis is red [in the original color version], a pattern of glory and of resurrection.

The sepal/petals, interpreted as Seeds of Light, are each composed of two hearts: one turning outward to the world in myriad forms of loving service to mankind, the other burning inward in dedication to the eternal Light. The chalice of the Holy Grail within each one is connected in a flowing current of universal Love around the whole circle of earth.

This is the Sun Seal of the Light Templars, symbol of radiance and valiance in the New Age of the risen Christ. Though this ideal may inspire outer

groups, it is primarily an expression of the kinship of souls of high dedicated vision. Each within his inmost heart knows if belongs to the Order of Light Templars.

#### ASCENDANT CHALICES

*I have been making all life long  
A shining vessel of my song,  
Nor dreamed its purpose from the first  
Was holding Water for man's thirst.*

The Light Templar figure lifting high the chalice, symbol of man's eternal Holy Grail, is a goal pattern not only for the aspiring poet but for all humanity.

In creating the design of the Light Templars, the upper portion was clearly conceived, and even though I had promised its use for the cover of Corinne Heline's second volume of the New Testament, it could not be completed without true visualization of the lower part. In this type of creative art every least section must express the idea that fits inherently, like a living child born of the universal polarities of divine Truth and Love.

Needs of pupils will often invoke the inspired answer and it was so in this case. I had sketched an interpretation of the three gunas or qualities of manifestation in form as given in the "Song Celestial," illumined jewel of wisdom from ancient India. It was my art supervisor in college who first spoke of the *Bhagavad Gita* and I have ever been grateful for those seeds of Light sown in a ready field.

With joyous recognition I saw that this design of man's ascending qualities was the perfect arc-of-answering to the lower concave arc-of-asking which was my need. Also the vesica piscis form used on vertical axis in the upper part was realized as the exact structure on the horizontal axis to symbolize the world Seed of Light. This almond shape, with the lower arc as divine Love balanced by the upper arc of Truth, is divided into seven rays—Light Templars of the world drawn forth from all aspects of life's constructive activity.

Each human being is moving and functioning somewhere within ascending qualities and upon upward ways of purpose. Correlating with the esoteric teachings of the Seven Rays, this pattern rep-

resents a wonderful weaving, a fabric of earth's garment of manifestation woven of vertical rays and horizontal qualities.

The miracle of ascendance is the eternal Jacob's Ladder lifting from heaviness and darkness of earth into the light and lightness of heaven. It is life's fountain of grace which is forever giving "beauty for ashes," the "oil of joy for mourning," and out of death a living Grail of resurrection.

Whenever there is matter these attributes are present and even though one climbs to higher levels of the ladder's vision and functioning, he is still sustained by the strong stable rungs of its ground structure.

The ancient wisdom tells of the "Lords of Compassion," those dedicated luminous souls who have earned their liberation from the wheels of rebirth yet choose to remain close to struggling humanity to bring into earth's darkness that "bread which feeds the shadow." In the rich field of Catholic sainthood this consecrated service to mankind is revealed in many wondrous ways, none more beautiful or heart-reaching than that of St. Theresa, the Little Flower. Her heaven is being spent near enough to earth to scatter the petals of her roses upon all souls who lift their chalices of adoration to receive her benediction.

Words themselves contain their own deeper message: the atheist is mostly theist, for God has His own quiet way of drawing these souls Homeward. Passion blossoms into compassion and lust to luster, for out of the turbulent waters of life a shining pearl of great beauty is created out of what is coarse, dark, and disorderly.

In the design this transformation of lower to higher is suggested in various imageries. The same outer forms can ensoul different levels of being. Dark flames of mortal indulgences, of terror and destruction, feed into life's ongoing vital fire through the urgings of human desire, which, when transmuted, rise into spirit's purified white flame.

Another example of this ascendance is seen in the design's lower section as a downward moving rhythm like talons or claws of prey, echoed above in curving pattern of waves. Jagged irregular triangles which, in this language of form, speak of discord and chaos, lift into an ordered repetition and





become that force of upward thrusting which builds a bridge between lowest and middle qualities. Even here we find an answering to the age-old holy song of Temple Building upon earth. The foundation pillars must sink deeply and strongly underground that the upper walls, spires and arches may rise high and firm and beautiful for eyes to see.

Though this transitional triangle is pointed like a wedge that cleaves its way in upward urging, one side echoes the roof structure symbolic of the middle quality in its aspect of laboring in heavy earth materials. The roof form is also a right angle, the carpenter's square for building, having emblematic significance in spiritual masonry. The Light Templar's right arm which bears the torch is crooked to form a square, designating him as a carpenter or architecton of inner spiritual building.

The principal form in this design of ascendancy is the chalice. The black goblet of human indulgence in the lower corners is still open to the light from above, as living seed for that recurrent mira-

cle, the drama of the Prodigal son. Browning's inspiration "Look not thou down but up/To uses of a cup..." voices clearly life's ultimate expression "Thou, heaven's consummate cup."

Flowers in the middle section symbolize that blossoming which lifts at times out of pain, suffering, mediocrity and conflict, the clear beautiful chalices of triumphant overcoming. These forms are drawn with the calyx of darkness out of which the white petals unfold.

This same idea is suggested in the upper level where the heads and shoulders only of the seven human figures are seen as stylized chalices. They are themselves embodiment of the Eternal Grail, Light Templars victorious, risen out of the flowing tide of all ages.

A perfect balance of the divine polarities of Truth and Love form the central radiant figure. The Christ ideal of wholeness is symbolized—strength and power of masculine force with gentleness and compassion of the feminine complement. The Grail held in the left hand, the heart side, with arm graciously curved, represents Love's holy solvent in the world.

This chalice structure offers its own message of completeness in union of our mortal and immortal selves. The stem suggests the human figure of the disciple with arms uplifted as chalice of full giving and receiving. A decorative motif of hair which falls in seven divisions, speaks of life's rainbow of colors at last resolving into the one white light of Spirit.

Representing the mother matrix raised upward from earth, the border design upon this chalice is again the zodiac of wholeness with each sign the risen butterfly, apex of the principle of metamorphosis. From ancient times the butterfly has been a symbol of immortality, and has vital meaning now in our own conscious creating of the light body of resurrection to carry us winging and triumphant beyond the portals of death.

Thus the grail chalice in the left hand of Love and the torch chalice in the right hand of Truth both echo the one eternal message of the zodiac—heaven's perfect pattern of wholeness to be manifested upon the earth in beauty, harmony, order, light and joy. □

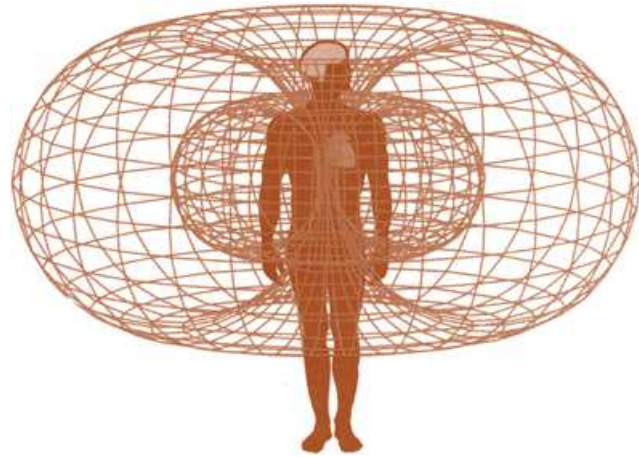
# *Reading the Heart and Hearing the Earth*

For centuries poets and mystics have sensed that the heart is the center of our lives, the seat of wisdom. In recent years new research is redefining the way scientists look at the heart that is more in line with this view. At the Institute of HeartMath, a nonprofit organization in California, investigations show that the heart is a central organizing intelligence for the entire human system. Based on years of research and case studies, HeartMath (from the Greek *manthanein*, to learn) has developed tools for better understanding the heart's intelligent functioning.

The researchers at HeartMath are mapping out pathways that exist between the heart, the brain and the rest of the body. They have found that the heart acts like an internal gyroscope, helping to maintain a balance between the brain's left and right hemispheres. It contributes to and is a part of our overall intelligence system, exerting a variety of influences on the brain. Some neurocardiologists are calling the heart's nervous system a brain. From it issue nerve pathways that terminate in the higher perceptual centers of the neocortex.

The heart contains 40,000 brain cells called neurons. A large percentage of these cells are called local circuit neurons, which are the same kind of neurons found in the brain that are responsible for memory.

The heart also communicates with the body systems through blood pressure. Every time our heart beats, it sends a wave of energy through the body that pushes the blood through the veins and arteries. That energy impulse actually reaches the brain before the blood does. One can see electrical activ-



© Institute of HeartMath

ity and the brain cells change in relationship to that pressure or pulse wave. The rhythmic patterns of the beating heart, as well as the pulse rate, also influence the amygdalae, brain structures related to emotional memory which are influenced by the changes in heart rate.

In 1983 the heart was actually reclassified as part of our mental system. It produces a hormone called adrenal peptide which has a balancing effect on blood flow, the kidneys, and most other glands and organs. Produced by the heart, adrenal peptide also mediates or reduces the release of stress hormones.

The heart generates electrical energy from the apex of the right ventricle which pulses throughout your entire body and can be detected as an electromagnetic sphere around the person eight to ten feet in radius. This electrical field exhibits two distinct patterns. One, an incoherent spectrum, is evident when negative emotions like anger or frustration are experienced. The pattern is very jagged, irregular and incoherent. On the other hand, when the subject experiences "heartfelt" emotions, such as love, care or appreciation, the energy field is ordered and coherent.

An "Electricity of Touch" study was set up in which one person was monitored for brain waves (EEG) and the other person was monitored for

heart impulses (ECG, formerly called EKG). Standing at a distance from each other, both readings are normal. When the two people hold hands, the heart waves of one affect the brain waves of the other, which is even evident when the two are close to one another. The implications of this observation are important for “touch for healing”, therapeutic massage, and even the doctor/patient bedside relationship. The proverbial bedside manner has a basis in bioanatomy. Information from the heart is being exchanged between the healer and the patient. How important then it is that professional healers heed the caveat “Physician, heal thyself.” For an unhealed healer cannot help patients when his heart is radiating negative energies.

The Rosicrucian literature correlates the head with the heart in several respects. The vagus nerve, which connects a number of organs, including the head, larynx, and heart, is the channel by which the seed atom of the physical body, located at the very point from which the impulse for the heartbeat issues, leaves the physical body at death. Additionally, the pituitary body is the primary focus of the life spirit, while the heart is the secondary center. In other words, intuition can be both felt and conceived.

An additional point of interest: The pneumogastric or vagus (from the Latin word for “wandering”) nerve, which bridges both head and heart, is preparing the etheric larynx to speak the creative word resulting from thoughts that are both felt and intellected.

### HEARING THE EARTH

Obviously there are limits to what physical instruments can detect in the human and the macro cosmos. They are limited to what is physical, including what is etheric (as sensitive photographic equipment can detect chemical and life ethers). Thus we must employ analogy to describe spirit world sights and sounds. Still, the following report (*Los Angeles Times*, 9/15/99) is intriguing:

**Japanese researchers have been studying a mysterious hum emitted by Earth as its geological and atmospheric events combined to produce a frenetic symphony. Naoki Suda and Kaqunari Nawa**

**dredged the sounds from a mass of seismic data, according to a report in *New Scientist*, and say that the pitches of the 50 notes range between 2 and 7 millihertz—about 16 octaves below middle C. They said that the individual notes sound pleasant enough, but combined they are like an endless banging on a trash can. They advise that it would be impossible for anyone to hear them with the unaided ear, and the sounds are so subtle that a single magnitude-5.5 quake anywhere on the planet would blot them out. The hum is not actually the sound of seismic or weather events, but is the lingering echo of their combined occurrences.**

The researchers make clear they are not hearing what the student of Western Wisdom teachings would call the planetary keynote. One might liken the echoes to a form of global sonic memory whereby the Earth’s physical events are recapitulated, processed, and banked. Just as the human physical body has its keynote which sounds in the medulla oblongata as the buzzing of a bee, so does the Earth, as the other planets in our solar system, have a signature vibration. In addition, we may assume that each of the Earth’s concentric layers has an identifying tone, even as individual organs in the human body have their keynotes, so that clair-audience perceives a complex of notes or chord which characterize the Earth’s composite structure.

We understand that keynotes are not simply epiphenomena, something given off; they are evidence of activity, they have formative powers, they originate as mental archetypes and both organize and maintain physical structure. We are reminded also that all human endeavor—thought, word, and deed—become part of Earth’s property and memory. Our feelings and passions are projected into the Earth’s desire body. Our thoughts are inscribed into the planetary ethers. Our spoken words and our actions impact on physical Earth, continuously modifying its matter. There is a memory of nature more literal than the record of earthly events contained in the planetary reflecting ether. It resides in the substance of the chemical region of Earth itself, which is configured in accordance with the life and behavior of all life forms, particularly human, that dwell upon it. □

## BOOK REVIEWS

### *What One Sees*

**A** **BLIND WRITER** with insight is one thing, but how about a blind writer with “outsight”, one who can also help us to see material objects? Such is Jacques Lusseyran, who as a child of eight became totally and permanently blind from an accident. This was a tragedy for him, right? Not according to Lusseyran (*Against the Pollution of the I*, Parabola Books, New York, NY, 1999). Blindness showed him how to see the world anew. Remarkably, in his own words, “Blindness is my greatest happiness.”

Seeing is a superficial sense, it feeds on appearances, it rests on the surface of things. It lives in consequences, not causes. Seeing tends to idolize physical matter.

Jacques’ wise parents raised their son without “favoring” his disability, with the result that it actually *enabled* him. He led an ordinary life and soon revealed his extraordinary soul, and that soul’s mission as a bringer of light—and vision.

He quickly became head of his school class. He loved art, languages, theater, life. At fourteen he taught himself German upon hearing of the invasion of Austria by the Germans in 1938. When the Gestapo appeared in Paris, Lusseyran formed his own Resistance movement, an information network which published a newspaper and in one year had grown to 600 members—led by a blind adolescent who kept 1500 telephone numbers in his head to protect his friends and their common cause. He interviewed all prospective members, tracked and organized the results of individual actions, and decided on new strategies. “I discov-



### *Without Eyes*

ered that no blindness exists when it is a question of reflecting, intending, planning something, or even of helping men to live.”

In July 1943 Lusseyran was arrested and deported to Buchenwald. In his autobiography, *And There Was Light*, Jacques describes how he survived this ordeal:

“One small piece of advice. In a spot like this, don’t go too far afield for help. Either it is right near you, in your heart, or it is nowhere.... Reality is Here and Now. It is the life you are living in the moment. Don’t be afraid to lose your soul there, for God is in it....Only God exists. This truth, and it holds good always, becomes a miraculous healing remedy.”

Of the 2,000 Frenchmen who arrived in Buchenwald the same day as Jacques Lusseyran, only 30 were alive when, eighteen months later, the camp was liberated by General Patton.

Because of his blindness, Jacques developed a faculty, latent in all humans—attention; a state of being whereby consciousness becomes “the listening post of the universe.” It is compounded of wakefulness, receptiveness, and activity.

Soon after his loss of outward sight Jacques made several discoveries. The source of light is not in the outer world. “Light dwells where life also dwells—within ourselves.” And there is only one way to see this inner light, and that is to love. Anger, sorrow, fear and doubt cause blindness, the state of not loving any more.

Even at the age of eight Jacques knew what his

Photo: Claire Lusseyran

life's task was—to prove the primacy of the all-seeing spirit, to manifest the light from within, to show people “the gifts they receive in place of what they have lost. Because there are always gifts. God wills it so.”

Blindness helped Jacques to realize that “our fate is shaped from within ourselves outward, never from without inward.” Absence of gross perceptual impacts revealed “the space where the stirrings of the soul and the spirit come into being....If there is one realm in which blindness makes us experts, it is the realm of the invisible.”

It is clear that Jacques Lusseyran had some attunement to the etheric forces that undergird and give form to the dense physical world. Unable to use visual reminders, Jacques' auditory sense was made keener and his memory, a function of the reflecting ether, was greatly strengthened.

Only prejudice arbitrarily elevates seeing to its overbearing position. For Lusseyran, “Blindness changed my sight, but did not extinguish it.” He began to see differently, more interiorly, with soul. The principal cause of our unhappiness is a fixed viewpoint. “We wish to force our own conditions on life; this is our real weakness.”

Physical seeing monopolizes our attention, distracts us, draws us away from our center, our I-sight. A blind person must, of necessity, practice spherical attentiveness. This global alertness might best be described as refined touching. Attention itself is a kind of touching, an extension or intensification of awareness to the outer or inner content of consciousness.

The blind caution us about the despotism of the visual. Consider the hours of content-barren freeway driving, the adhesion of sight to the computer screen, prolonged mental displacement by television images. Such practices desensitize vision to real presences, both visible and invisible. For Lusseyran the shadow of a tree on the road was audible, and each kind of tree had its own specific level and tone of sound.

The attentive “blind” person experiences a content-rich reality in terms of “pressures”—which, as Lusseyran describes it, is really the equilibrium of an “effluvium” coming from an object and one issuing from the perceived. The attentive person,

blind or not, who lives outwardly as if the entire body were a composite but single sense organ, and inwardly in I-awareness, experiences himself in a field of vibration which shapes objects and reveals beings. This is sensation which opens to the extra-sensory, to the magnetic, electrical, and etheric presence of living and nonliving forms.

Like all the chapters in this collection of Lusseyran writings, the book's title essay is marked by highly original, lucid, and poetic language. In it he comments on how the eye, as well as the other senses, may be the adversary of the I, for they tend to serve the “practical intelligence, which in turn serves the personal self or ego. As our planet is being polluted by sounds, poisons, and garbage, so the inner landscape is being polluted by visual and audio litter which numbs, hypnotizes and displaces I-awareness. Under these conditions, says Lusseyran, “My inner space does not belong to me.” It belongs to a chaos of sensory images. It is a cemetery. “The ego needs things, the greatest possible number of things.” The I makes no such demand. “The I is wealth in the midst of poverty.” It needs itself.

If we base our I-identity on anything other than Spirit, we betray ourselves. Some of the bravest of Lusseyran's Resistance friends actually cried upon being shaved and stripped of all their personal effects in Buchenwald because they believed they had lost all sense of their distinctiveness, which was built on the shifting sand of externals. They felt destitute. They died quickest because their identity had already been killed, delusive though it was. “If our I gives itself over to anything but itself, it is we who are its immediate victims.” Seen in this light, we daily commit spiritual suicide.

Lusseyran is part modern John the Baptist. He is crying in the contemporary wilderness. It is not only a call to repent, to change our minds. It is also to discover or recover who we are and where God is. In writing about an unforgettable individual, a Christlike figure in Buchenwald, the author describes him as serving something other than his provisional personality. All but this “prisoner” seemed to “desire secretly and above all else one thing: to do harm to themselves.” The optimum

conditions for this intimate impulse were provided them, “a masterpiece, a perfect sickness and misery, a concentration camp.”

Jeremy, this extraordinary and simple person, said that “in ordinary life, with good eyes, we would have seen the same horror. We had managed to be happy before.” But not there. Yet Jeremy found joy in Buchenwald’s Block 57, and that joy was palpable, but not ostentatious. Space was created for him whenever he passed through. The burdens of others were lifted, breathing became easier. He invited “the joy of discovery that joy exists, that it is in us, just exactly as life is without conditions and which no condition, even the worst, can kill.” The action of Jeremy “sum[s] up to me the religious act itself. The discovery that God is there, in each person, to the same degree, completely in each moment, and that a return can be made toward him.” Jeremy, like Christ, does not speak “out of my past, but from the depths of my present, there, right in the center. I cannot move him.”

Lusseyran speaks of the power of poetry. He gives many illustrations of how poetry spoken in Buchenwald gave life to the inmates. “I learned that poetry is an act, an incantation, a kiss of peace, a medicine. It feeds the soul. Morality was powerless....Ideas, knowledge, could do nothing either. They left despair intact.” But poetry is the vital principle. It speaks hope and life.

One epiphany brought Lusseyran to this realization: “Unhappiness, I saw then, comes to each of us because we think ourselves at the center of the world, because we have the miserable conviction that we alone suffer to this point of unbearable intensity. Unhappiness is always to feel oneself imprisoned in one’s own skin, in one’s own brain....The great poets spoke the universal, spoke of a world in which all beings exchange strength and weakness, youth and decrepitude.” Man is nourished by the invisible. Man is nourished by that which is beyond the personal. He dies from preferring their opposites.

Lusseyran gives the reader poetry in his language as he gave the world poetry in his life. His words and deeds radiate light and love. He shows us that life is the blessed activity of immortal Spirit. □

—C.W.

### A GIFT FROM CERES

*Cereal Grass: What’s in it for You*, Edited by Ronald C. Seibold, M.S. Wilderness Community Education Foundation. Lawrence Kansas, 1990, 140 pages.

Ask the “average Joe” what food is the staff of life and chances are he will say “bread.” Certainly vast sums have been spent to popularize this view. No doubt it has proven a financial “staff of life” to advertisers and bakers. But is it also for consumers? The white refined kind of bread has had all the grain’s nutrition “refined” out of it. If “enriched,” the additives most likely are synthetic and hence inferior. The “enrichment” process has been likened to a thief relieving a person of his wallet or her purse and giving back just a coin to make a phone call!

But that is no reason to give up on wheat altogether, nor rice, rye, oats and barley. The thing to do is to get them in the most healthful and nutritious form—as cereal grass. That is the young green plant, grown on suitable soil, with the right amount of moisture and the right temperature, without herbicides, pesticides, insecticides, etc., and harvested at just the right time. That bears resemblance to the more mature stuff; that is the wheat grass which has received so much publicity since World War II. Especially, perhaps, because it can also be grown indoors from wheat seeds that have been germinated in water. No soil is required if grown thus. Several days of darkness are required to produce this “tray-grown wheatgrass.”

It’s been truly said that the person with an experience has an advantage over the one with just a theory. And the present popularization of wheatgrass and similar greens began with a little girl in Europe during World War I, where she watched her grandmother feed grasses to wounded soldiers and they recovered.

Years later, when she, Dr. Ann Wigmore, came to America and went on the “Standard American Diet” (SAD, for short), her health deteriorated. She began to chew the young sweet blades of wheat grass growing in her home. Her chronic condition of colitis, medically declared untreatable, was cured. She shared her remarkable remedy with

ailing and aging neighbors, and with great success. Also her pets benefitted from it. In 1968 she founded the Hippocrates Health Institute in Boston (later moved to Florida) where her wheat grass and raw food regimen enabled her to help multitudes. She has also lectured in many places, produced several books, and been honored by many governments.

At about the same time Dr. Wigmore was experimenting, an ailing research scientist in Japan, Dr. Yoshihide Hagiwara, also using green foods, triumphed over his health problems and started growing and marketing the green magic. Also Dr. Christian Nolfi of Denmark founded a healing center based on the same principles. In 1979 a member of the Texas Health Sciences Center in Houston explained to a scientific gathering just exactly how wheat grass fights cancer (p. 31). The most important factor was said to be chlorophyll, called “green blood” because it is more like the red river of life than anything else on earth.

Bible students will recall that King Nebuchadnezzar of Babylon, as related in chapter 4 of the Book of Daniel, regained his sanity after a seven-year diet of grass. The right grass can also speed the healing of burns and wounds. It can end chronic pancreatitis and constipation, bad breath, gas, and bloating. It can normalize secretions of digestive acids, lower blood pressure and cholesterol, regenerate damaged liver cells, and improve circulation by dilating blood vessels. It is also effective in curing ear, nose, and throat infections and in protecting against air pollution and radiation’s side effects, including those of x-rays.

What is in cereal grass? To say “everything” may sound flippant, but it is definitely loaded with nutrients: thirteen vitamins, twelve minerals, and twenty amino acids. It is about one-fourth protein and one-sixth fiber by weight. Speaking of the latter, those who watch their weight will be happy to learn that cereal grass contains but eighty calories per ounce (p. 51). And those who watch their finances will be pleased that it is not as expensive as it seems. It is highly concentrated, as one can



Partners

#### *Young Wheat Grass*

*whose health-promoting properties earn it the name of “green blood.”*

easily see by putting a small wheat grass tablet in just a teaspoon of water: it will expand tremendously. Just a few tablets equal a good serving of “regular” dark green leafy vegetables. In powder form wheat grass obviously costs even less.

Because of its many ingredients, wheat grass could be called a miniature health food store all by itself. And because even supplements produced amid the most advanced technology cannot equal nutrients found in actual food, wheat grass might be said to be even superior to the very best health food store offerings. For example, we all need Vitamin A, but one can get too much by supplementation and run into problems. But though wheat is remarkably rich in this vitamin, it will cause no problem because it is in the form of retinol (p. 56).

It might also be mentioned that Vitamin K, needed for proper blood coagulation, is difficult to produce in the laboratory. Wheat grass has it.

Of special interest to vegetarians will be the fact that Vitamin B-12, said to be found only in meats, is in wheat grass as well as other cereal grasses and deep greens.

This book is an easy read. For the doubting Thomas, there are 153 footnotes. But surely the most powerful vindication of the validity of Seibold’s research is the testimony of the multitudes who have been helped and healed. □

—P.F

### *Vegetables: Succulent Roots and Bulbs*



*Radish*

**T**HE SUCCULENT ROOTS are so designated on account of their comparatively large percentage of water, which ranges from 75 to 90%. While they are not as rich in alkaline elements as the green vegetables, they do yield a sufficient quantity of basic-ash residue to render them valuable adjuncts to the diet, if properly prepared. Beets, carrots, and some of the radishes come closest to the green vegetables in alkaline properties.

**Beets** are cultivated in many varieties throughout the temperate and subtropical zones, the most common of which are the white or yellow, and the red types. A considerable portion of the carbohydrates contained in beets is chemically known as cane sugar, which in the best varieties often ranges from 20 to 30%. Sugar beets, if cut into small pieces and boiled in just enough water to cover them, resemble very much stewed apples, and the water in which they are immersed makes a wholesome, nutritious drink when cooled. Here one has the natural sugar (sucrose) of the beet and most of the alkaline elements which are completely removed when beets are subjected to the refining process of sugar manufacturing.

Finely grated white or red beets are often used uncooked for salads, in combination with other raw vegetables. For such purpose young tender beets are much to be preferred to the older roots, as the latter contain too much cellulose; a conversion from sugars into starches has taken place in the older roots. The roots may also be baked like potatoes, which is the best way to prepare them for those whose digestive organs are impaired. When

beets are cooked in water, the fluid should always be carefully preserved, as it contains a large portion of sugar and organic salts. The beet tops and stems should never be discarded, especially those of the red variety, and they should always be used while fresh when their vitamin and mineral potencies are at their maximum. The leaves may be finely minced and consumed raw, or they may be simmered in just enough of the water that clings to the tops until they attain a wilted condition, analogous to the steaming of spinach. Indeed, red beet tops excel spinach in iron and other organic salts.

**Carrots:** Young roots are more satisfactory than older ones, as the latter have a tendency to become woody, especially at the core. As in beets, the carbohydrates of the carrot consist of a large percentage of sugar, often as much as 12%, although 6 to 7% constitutes an average. The mineral matter predominates in all the principal alkaline elements — potash, soda, lime, magnesia (sources of potassium, sodium, calcium, and magnesium, respectively), and iron making up about 75% of the total amount of salts. If carrots are finely grated, a process which breaks up the cells, a rich, juicy and sweet pulp will be obtained, which is easily digested even by the weakest of stomachs. If the pulp is mechanically juiced or pressed through a cheese cloth and carefully strained, it may occasionally be given to infants. The extraction of the juice by



means of hand or juicer (Acme, Champion, Norwalk) affords a delightful drink abounding in beneficent nutrients. Like beets, when carrots are not consumed in their natural raw state, they are best steamed or baked in order to avoid appreciable loss in organic salts. With proper care they may also be boiled or stewed.

**Radishes:** While radishes are grown in over forty varieties in all kinds of shapes and colors, the most commonly known in the United States are the small ones with red exterior and white flesh. The roots have a very fine flavor and when young are crisp, juicy, and tender; but when old, they contain much woody fiber, which is difficult to digest. The pungent flavor of radishes is due to organic compounds containing sulphur, similar to the essential oil in mustard.

In addition to the small pink and red radishes, there are some large varieties cultivated, among which the Japanese white radish and the black radish are best known. Radishes are preferably eaten in their natural state or grated in combination salads. The mineral matter of the larger radishes especially abounds in potash, lime, iron, and sulphur. Radish leaves may be used in soups, acid if very tender, added to salads.

**Turnips:** Innumerable varieties of turnips are grown throughout the temperate zones, of which the most common are the white and yellow varieties, and the Swedish turnip or rutabaga. In summer the early white varieties are usually preferred, while during winter the yellow turnips are more frequently consumed. The flavor of the turnip, like that of the cabbage and radishes, is primarily due to compounds of sulphur. In cooking, these pungent substances are broken down to some extent and pass off into the air. The carbohydrates of turnips are

made up of glucose, sugar, pectose, pentosans, and crude fiber. The mineral matter is rich in potash, soda, and magnesia. Turnips may be baked like a potato, they lend flavor to soups and stews, but are particularly delightful when grated raw and mixed with other salad vegetables.



*Celeriac or Celery Root*

**Kohlrabi** or turnip-rooted cabbage is another variety of the turnip and cabbage family, in which the reserve food of the plant is stored up in a tuber-like enlargement of the stem, just above the ground. In flavor it is more delicate than is either the turnip or cabbage. It can be either baked or cooked with other vegetables, to which some of the kohlrabi leaves may be added.

**Celeriac** (celery root) is the name applied to one variety of celery, which is grown chiefly for its roots, resembling the parsnip in color, but being more or less globular in shape, like turnips. The composition is very much like that of the other succulent roots. Potash, sodium, and chlorine predominate in the mineral matter. Celeriac has a pronounced celery flavor, which is

rather strong in the raw root, due to the presence of an essential oil occurring also in the seed. If baked and sliced, it makes a wholesome and delicious addition to salad. It lends a characteristic touch when diced into soups and stews.



*Kohlrabi (Brassica oleracea)*

**Salsify** is the name generally given to the common white salsify, known also as oyster plant or vegetable oyster, the black salsify, the Schwarz Wurzel of the German, and the Spanish salsify. Both common and black salsify resemble the other succulent roots in general character. The principle carbohydrate stored in black salsify is inulin, which is transformed into sugar by the action of hydrochloric acid in the stomach. Inulin replaces starch in many plants as reserve

carbohydrate, and from a physiological point of view it serves the same purpose in the body. The leaves of salsify, if young and crisp, may be eaten as a salad. In the mineral matter of this vegetable, potash, lime, magnesia, and iron constitute the larger portion.

**Onions, Garlic, Leek, and Chives** are all members of the large onion family and are characterized by the presence of an acrid volatile principle, an oil-like organic compound of sulphur, which gives them very valuable purifying properties. They form an important class of vegetables, whether used in the cooked or raw state. Onions grown in warm countries have a mild flavor, owing to a smaller amount of the acrid principle than is contained in those of colder countries. Onions, like lettuce, have a soporific effect. Chives and leeks develop very small bulbs and are usually grown for their leaves. Leeks are used as a green vegetable or pot herb, while chives are mostly for seasoning. Parsley helps to dispel onion odors.

The chemical composition of onions varies according to the stage of growth and variety, but is similar to that of the other succulent roots. Onions, if stored for a while, lose some of their water and consequently change the proportion of their solid contents. The average composition of onions is as follows: water 60 to 90 %; protein 1.0 to 5.0%; fat 0.1 to 0.8%; carbohydrates 5.0 to 25.0%; mineral matter 0.5 to 1.2%. On account of their large contents of lime and iron, onions and leeks are especially beneficial to anemic and diabetic people.

Garlic is the most strongly flavored of the plants of the onion family. It produces a collection of small bulbs, called cloves, in place of one large bulb. Rightly used, it may add to the palatability of salads and many other dishes. It is an effective intestinal germicide.

**Asparagus:** It is valued for its young and tender shoots, which are generally boiled, but which may be used also uncooked in combination salads when

tender. Asparagus is especially rich in sodium, calcium, iron, and sulphur. It also contains a nitrogenous principle called "asparagin," which has diuretic properties. The strong odor of the urine after eating asparagus is caused by a volatile sulphur compound.

**Horseradish** is a plant of the mustard family. Its root is long, rather slender, and has a sharp, peppery flavor owing to the presence of an essential oil which is dissipated by drying. This oil resembles in general character those occurring in the radish and other members of the mustard family. Horseradish is generally grated raw, serving as a condiment rather than a food in diet. Taken moderately in salads, and without vinegar, it promotes the flow of the digestive juices. It may also be cooked with other vegetables. Its chemical analysis shows: water 86.4%; protein 1.4%; fat 0.2%; total carbohydrates (mostly starch) 10.5%; mineral matter 1.5%. The mineral matter consists chiefly of potash, lime, magnesia; and sulphur. Containing as it does a very large amount of sulphur in orga-

nized form, horseradish is one of the most valuable anti-scorbutic (scurvy-preventing) vegetables.

**Ginger** is a stimulating aromatic spice, much used in baking. The ginger root consists of: water 85.6%; protein 1.0%; fat 0.6%; sugar and starch 11.4%; crude fiber 1.0%; mineral matter 1.4%. Of the total fat, about half consists of the ethereal oil which, together with a pungent, nonvolatile constituent called gingerol, gives to ginger its characteristic flavor. Ginger may be used occasionally in very small quantities as a spice in bread, but confections and beverages made from ginger should be avoided.

**Sassafras** is a small tree growing along the Atlantic Coast. The bark of the small stems, and especially the root, yields a flavoring extract valued in the preparation of beverages and confectionery. A tea made from the roots is still used to some extent in the home, and commercially. □

—Lillian Carque



Leeks

# HEALING



**A**N ENTIRELY NEW SET of surroundings—new scenes, new people, new activities, and consequent new thought processes—is a powerful means of bringing about an improvement in one’s health.

This has been demonstrated countless times, and physicians frequently prescribe a trip as a remedy for an illness which has stubbornly refused to yield to other curatives. Many people, however, are unable to leave their homes, and consequently are faced with the alternative of transcending the power of outer stimuli by effecting a change *within themselves*.

This method is the best, not only because it obtains permanent results, but because it also brings soul growth. In view of its consequences, the effort of will required to give up the old, set ways of feeling and thinking which have brought about the crystallizations manifesting as disease, is indeed well spent. Anyone, if he will, may change his consciousness simply by establishing different reactions to the same people and surroundings—reactions clothed in the golden aura of Christlike love and desire to serve.

The Love-Wisdom aspect of Divinity is inherent in every human being, and may be unfolded in all its glorious beauty by daily efforts to love and serve others. Through it we may accomplish a

physical, mental and spiritual change in a seemingly miraculous manner, for its presence dispels crystallization and restores the normal rhythm and harmony of the bodies.

By visualizing the Christ Light about ourselves and others, by emulating His wondrous love and compassion, by cultivating a firm faith in His gracious mercy, thus permeating our consciousness with His vibrations, we may walk in that “newness of life” which St. Paul mentions in the sixth chapter of Romans, and “we shall be also in the likeness of His resurrection.” □

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 (7:30 when Daylight time is in effect) and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

March.....5—11—17—25  
April.....1—7—14—21—28

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on Divine Love and Healing.

## *God is Holding Your Hand*

**T**HE MORNING SUN moved to schooltime in the sky. He sent his messengers to the children of Earth. One bright ray hastened to Margy Lou's room where he lit on her face and wakened her. As she slowly opened her eyes she noticed the sunbeam, coming through a crack in the blind just like a golden ladder to heaven.

"Margy Lou, Margy Lou! Time to get up." It was her mother calling. Margy didn't answer; she was absorbed in watching the dancing particles in the light ray.

A few minutes later her mother called again. "Margy Lou, Margy Lou! You had better get up now or you will be late for school."

"When she heard the word *school* Margy's heart turned a flip-flop. She remembered that it was the day they were to recite the poem, *The Children's Hour*. She liked poetry and especially Longfellow's poems, but she was afraid to stand in front of the boys and girls and recite.

Her throat tightened as she thought about it. It began to hurt. She would tell her mother she didn't feel well. Perhaps she would let her stay at home. Then she wouldn't have to say the poem.

Mrs. Bond came into the room. Margy didn't move. Her mother came to the bed. "What's the matter, Margy? Why aren't you getting up?"

"Oh, Mother, my throat hurts." Margy held her hands to her throat. Mrs. Bond examined her throat and found enlarged kernels on each side. However, being a wise mother, she decided it was best to



© Fratelli Bonella

ignore symptoms this time.

She said, "I don't think it is anything serious. It will probably be all right by the time you reach school. Get up now and get ready. I will have your breakfast in a few minutes." Then she left the room.

Margy got up; she knew her mother wasn't going to let the throat trouble be an excuse for her to stay home this time. Soon she was dressed and ready for breakfast. But the hot chocolate she liked so well with brown toast had no appeal as she thought about the ordeal ahead. She ate a little to keep her mother from worrying, but left her cereal untouched.

Then she got her books and started for school. Usually she enjoyed the walk, but today each step was bringing her nearer to recitation time. Finally

she bowed her head and prayed as she walked, "Dear God, help me to speak the poem. Help me not to be afraid."

Asking God to help made her feel better, and as she lifted her head she saw something round, dark, and shiny lying on the walk in front of her. She stooped and picked it up. It was a buckeye. Margy knew what had made it so shiny. Someone had been carrying it in his pocket a long time, probably to keep off rheumatism, as she had heard her Uncle Jim say.

She held it in her hand and looked at it. How could the nut possibly keep rheumatism away? It might be because one believed that it would. Then she saw Thelma and Lucille motioning for her to hurry, so she dropped the nut in her dress pocket and ran to catch up with them.

At last the hour came for the poetry. Thelma was the first to recite. She spoke without the least sign of fear. Margy knew the poem just as well as Thelma. She wondered why she couldn't recite like Thelma. A couple of boys were next after Thelma. Margy began to get fidgety as she knew her time was getting nearer. Finally the teacher smiled and said, "You are next, Margy Lou."

Margy walked hesitantly to the front of the room. She didn't dare to look at the boys and girls so she kept her eyes on the floor. She tried to speak. Her lips moved. Not a sound came. Her throat hurt. Her knees shook. Unconsciously she put her hand into her pocket. What was that hard thing her fingers touched? Oh, yes, the buckeye she had picked up. She clutched it tightly in her hand as she tried again to speak. To her surprise the words now came out clearly. She lifted her eyes and looked at the children. She recited the poem without an error.

Margy went back to her seat very happy, but the teacher's compliments were not the cause of her happiness. Something had happened to her. She had not been afraid to recite as long as she had held the buckeye in her hand. Perhaps it did keep rheumatism away, after all, she thought. Anyway, she was going to keep that buckeye, and the next time she was afraid to recite she would see if it helped her.

So for several months Margy had no more throat swellings. Whenever she had a difficult lesson she held the magic buckeye in her hand and recited well. But she never told anyone about the nut. Always she

was careful to hide it away when she got home from school.

Then came the history test. Margy had never learned history easily. She must be sure to take the buckeye to help her during the test. Just before starting to school she looked for it in the drawer in her usual hiding place. It wasn't there. She searched the room, but could not find her buckeye. She must have left it in the pocket of her blue dress last Friday. She would ask her mother if she had found it.

Mrs. Bond was ironing. "Mother, have you seen my buckeye?" asked the little girl.

"Why, yes, I found one yesterday when I washed."

"Oh, goody! What did you do with it?" Margy's voice grew higher.

"I threw it away, dear," replied her mother.

Then Margy shrieked, "You threw my buckeye away! What will I do? What will I do now?"

"Why, you can get another the next time we go to Uncle Jim's, darling. You aren't getting superstitious, are you?"

"But I don't want another one. I want *that* one." Margy began to cry.

Mrs. Bond turned off the iron, put her arm around Margy and led her to the couch. Then she said, "Now tell Mother what is the matter. Did someone you like very much give the buckeye to you?"

"No, I found it," sobbed Margy.

"Can't you tell me why it means so much to you?" asked Mrs. Bond. "I would have kept it if I had known you wanted to keep it," she went on consolingly.

Little by little her mother got from Margy the story of how whenever she held the buckeye in her hand she could recite without being afraid and could get her lessons more easily.

Then Mrs. Bond said, "Margy Lou, listen to me. That little buckeye was filled with Life; we know Life was in it because if we had planted it, it would have grown. Isn't that true? Now, the Life in that buckeye was God. When you held the nut in your hand, you were really holding God's hand, for God's hand is everywhere. He holds our hand all the time so we won't be afraid, but sometimes we don't know that He does.

Now this is your opportunity to learn that God is

holding you hand. Whenever you are afraid or think you can't get your lessons or recite them, just remember that you can hold God's hand with your mind. Then you will be free to use both of your hands for whatever you have to do. Don't you think that will be better than always having to hunt and take care of a buckeye?"

"Yes," said Margy thoughtfully, "I do. But, Mother, I can't feel God holding my hand like I can feel the buckeye, can I?"

"No, dear," replied her mother, "but you can know that God is always with you—that is holding His hand with your mind. Don't you think you can do that?"

Margy looked at her mother a moment and then said, "Yes, I believe I can. I think God is holding my hand now, and I am sure I can pass that history test today."

Then Margy picked up her books and started to school. She stopped at the door long enough to say to her mother, "I'm glad now that you threw my buckeye away, but, I am glad, too, that I found it

## THE WIND

I never, never see the wind,  
And yet it bends the tallest trees;  
It chases leaves along the path  
And sails the ships upon the seas.

Sometimes the wind is strong and gay,  
Sometimes I feel it kiss my face,  
And yet, although it is so near,  
I cannot see it any place.

I think this is the way with God:  
I cannot see Him, yet I know  
He often holds my hand in His,  
When I know not which way to go.

—Patsey Ellis

because if I hadn't, I might have been a long time learning that God is holding my hand." □

—Clara E. Huffman

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